

THE

# Juvenile Instructor

VOL. 64

DECEMBER, 1929

NO. 12



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"The School That Assists Its Graduates to Secure Positions"

#### THE JUVENILE INSTRUCTOR, Vol. 64, No. 12.

Published the first of every month. Price \$1.50 a year, payable in advance.  
Entered at the Post Office, Salt Lake City, as Second Class matter.  
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.  
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The farm! The dear old farm! How the heart yearns back to it! But you don't remember how your poor mother had to slave over those kerosene lamps, do you? Is your wife still doing that on your farm? Wouldn't it be a lovely thing to give her a present of a **DELCO-LIGHT** for her Christmas this year. The happy light on her face can only be equalled by that wonderful glow which transforms the whole room when there is a **DELCO-LIGHT** in the farmhouse. Ask anyone who has a **DELCO-LIGHT** what she thinks of it. **DELCO-LIGHT CO.**, Salt Lake City, can tell you all about it.

If your fairy godmother had bestowed upon you the gift of always living in a home whose temperature would be that of a beautiful June day, would you be grateful? You can bestow that gift upon yourself by heating your house with **NATURAL GAS**. All worry about the heating of your house gone, that grimy, lung-destroying job of removing ashes done away with. It's a wonderful world we live in today when a man can have June in his home from September until May. Sort of pre-heavenly, you know. Just **NATURAL GAS**.

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Press**

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every step of the way  
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THE WESTERN FUR CITY

Please Mention THE JUVENILE INSTRUCTOR When Writing

### Anticipation

'Twas the night after Christmas, and all through the house  
Not a creature was stirring, not even a mouse:  
The children, exhausted, were sprawled in their beds,  
While horrible noises "cling-clanged" through their heads;  
And Ma from hysterics, and I from a rage,  
Had sunk in the stupor of premature age.  
The floors were all strewn with mechanical toys,  
And terrible instruments fashioned for noise;  
Nuts, pop-corn and apples reposed here and there,  
And lollipops gummed up my favorite chair.  
When into my nightmare of overdue bills,  
Of colic and colds, those twin holiday ills,  
Came the voice of my wife, almost ready to weep,  
Saying, "Baby is ill, talking out in her sleep!"  
A-shiver with cold and a-tremble with fear,  
We hovered above her the better to hear.  
Her eye-lids were closed, but the lashes were wet,  
And her face was as sad as her gay face could get;  
"Well, Christmas is over," she said with a sigh,  
"But only four days and the week will go by;"  
Then heavenly smiles wreathed the face we adore—  
"There'll just be three hundred and sixty days more!"

—*Estelle Webb Thomas.*

### A Christmas Acrostic

C—stands for *Christ*, who was born in a manger.  
H—stands for *Him*, the wee little stranger.  
R—stands for *ready* His duty to do.  
I—stands for *Image* of Father so true,  
S—for the *Star*, that on Bethlehem shone;  
T—the *three* wisemen, who sought Him alone.  
M—stands for *Mary*, the mother and friend,  
A—for the *agony* endured to the end.  
S—for the *Sacrifice* on Calvary's hill.

He died that His Father, His plan might fulfil.

—*Mrs. Ida R. Alldredge.*



THE VISION OF NEPHI

From a Drawing by L. A. Ramsey.

And I looked and beheld the Virgin again, bearing a child in her arms. And the angel said unto me, "Behold the Lamb of God, yea, even the Son of the Eternal Father." (1 Nephi, 11:20, 21.)



# The JUVENILE INSTRUCTOR

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## A Christmas Memento

*By Lula Greene Richards*

Beautiful Bethlehem story!  
Recall that first Christmas again.  
Broadcast faith's message of rescue,  
On mountain, through valley and glen.  
"Glory to God in the highest,  
On earth peace—good will toward men."

Angels and seraphs from Heaven  
Uniting with mortal on earth,  
Extol the great plan of redemption,  
Its excellence, power and worth,  
And sing of sweet, favored Mary,  
Who to the Redeemer gave birth.

That birth and the earth life which follows  
To perfect young manhood attain.  
When all things were subject unto Him  
He gave Himself up to be slain,  
Through death and His resurrection  
New life everlasting to gain.

Not all for self but for others,  
All who will His gospel obey  
He calls to works of salvation,  
He teaches the life and the way  
To God's eternal progression  
In mansions more bright than our day.

Hosts of our loved ones have entered  
That home since our Christmas last year,  
Leaving hearts lonely without them—  
Yet often we feel they are near,  
Watching and aiding our efforts  
To keep our life records all clear.

Half the world runs wild for pleasure,  
Unchecked in its mad, downward course,  
Heedless of dangers and shameless,  
Swept on by follies' blind force.  
"Pray always!" Christ warns. "Be watchful!"  
His law is our only resource.

May that law be taught to babies  
Where men would teach "science and arts."  
While doctors intellects' measure  
Let pure love first guide their young hearts  
To God and Jesus for safety  
Which life everlasting imparts.

When children, having searched stockings,  
More presents on Christmas trees find,  
When they tire of fun and laughter—  
Awake in each innocent mind  
Thoughts of the first holy Christmas,  
God's gift of our Savior so kind.

Joseph Smith—Latter-day Prophet—  
His mission may also be told.  
Through strong faith and prayer permitted  
The Father and Son to behold.  
Restoring to earth Christ's gospel,  
To save man as in times of old.

Christ's promised coming in glory  
Great signs now betoken as near.  
Radio broadcast would carry  
His voice unto every ear.  
Plans hasten—all eyes shall see him,  
All hearts know when he shall appear.

O! shorten these days and save all  
Who trust thee and to Thy words cling.  
Let all bow—all tongues confess Thee,  
All praise, honor, glory to bring  
To God, and—Author of Christmas—  
Lord Jesus, earth's Savior and King.



L. D. S. SUNDAY SCHOOL, KEMMERER, WYOMING.

Back row, third from left, Bishop A. E. Wilde with G. W. Tanner, First Counselor, on his left, and Wm. Peterson, Second Counselor, on his right. Back row, fourth from right, Supt. R. H. Jackson, with First Asst. Hans Larsen, and Secretary Glenn Wainwright on his left and Second Asst. Roy Wainwright on his right.

## A New Thrill

A CHRISTMAS STORY

*By Christie Lund*

As Mary Evelyn Thatcher stood gazing from her kitchen window toward the setting sun, she found herself wishing it was any night in the year but Christmas Eve. Involuntarily her thoughts were going back over nearly sixty years. With a lump in her throat she was remembering the Christmas Eves of other days when her heart was lighter than it was to-night; when there wasn't this silence in her large old home, this silence that found an answering echo in her suddenly old heart. She remembered it as a child, in a land far across the ocean, where Christmas has been a legend for so very long. She recalled vividly the wonder of it all; the magic spell of this one night that was never quite captured in any other night of the year. And after she had married and had children of her own she had carried into her home and their lives that same magic wonder. There was always a sumptuous meal, followed by a joyous evening of games and readings and music, until it came time to tuck them into their little beds, where their hearts pounded anxiously and they laid awake for a long time before they dropped into that dreamless sleep, that children alone ever know.

There were tears in her eyes now as she remembered putting them to bed; she could see their wide eyes; feel the soft touch of their hair; her mouth trembled at the thought of their moist childish kisses. And now, they were grown and gone. No more would she awaken Christmas morning to hear their childish laughter, than which there is nothing sweeter in the whole world. Susan, the oldest girl, and Joey, her only boy, had both written that they could not come. Of course, she told herself, they had homes and

families of their own. It seemed incredulous that Joey had a baby boy, when it seemed but yesterday he was a baby himself, warm and soft in her arms. Only Mary Ann, her youngest, was left of the small brood, and even she had grown so that now she was having boy friends and going to parties. Last year she had been home only long enough to eat a hurried bite of the carefully prepared meal before she was rushed off by a laughing crowd of young people, whose gay voices, as they left the house, echoed through the silence for a long time after they had gone, making it seem as empty as a tomb. This year it would probably be the same and she and father would sit alone \* \* \* with their memories. And she had hoped and prayed it would be different. She sighed heavily as she turned from the window, back to the steaming stove, where, as always, she was preparing a delicious meal. It had become such a habit to make all these delightful things that she couldn't quit now, even if she had wanted to, which she didn't. When she had pierced the golden brown goose and removed the peas and carrots from the fire, she walked through the dining room, where a gleaming table was carefully set; she passed on into her bedroom, where she dressed herself in her best black satin dress and pinned her grandmother's brooch at her still fair throat.

As she was touching her hair into place she heard footsteps on the walk and her heart began to pound violently. However, as she walked into the other room she recognized Father's slightly lagging step. She put up her head \* \* \* he mustn't see her sad. She greeted him with a smile as he almost

stumbled into the room with his arms laden with packages.

"Merry Christmas, dear," he greeted her, "Look at all the things Joey and Susan sent. And there's a long letter from each of them. Perhaps they can both come for awhile after New Year."

"Really?" exclaimed Mary Evelyn, keeping her voice light, cheerful. "Let me read them." But as her husband fumbled in his pocket for them, she said to herself, wearily, "After New Year—when I want them, and need them now."

However, her face glowed and her eyes were bright as she read and re-read certain sentences.

"Listen to this, Father," she said, reading a passage from Joey's characteristically gay note: 'Mother darling, how I wish we could be there with you and have some of that glorious plum pudding. No one will ever make any just like it.' Her lips trembled, "My plum puddings are good, aren't they, dear?" she asked.

"The best in the world," he assured her. "Isn't it time Mary Ann was home? It's nearly seven thirty and she leaves work at six."

Before she could answer the telephone rang loudly and clearly through the house. Her husband stood near, anxiously, as she answered it. An excited voice came over the wire for a moment and then Mary Evelyn said, slowly, kindly:

"Why, Mary Ann, dear, of course it is all right if you stay to Phyllis' party, but we were waiting supper for you. No, we wouldn't have you miss it, now. Go ahead and have a good time. Thank you, honey, and a merry Christmas to you also."

She turned from the 'phone, avoiding his eyes. "It's all right, John," she whispered, "She is young—and we are old. Shall we eat?"

"We may as well. It smells just like old times."

"Shall I light the candles? Or shouldn't I bother?" She asked, standing above the silver candlestick holders, hesitantly.

"Of course you must light them. I love the flickering light on your hair," he answered, as he stroked it gently.

She laughed, with a catch in her throat, murmuring, "Now, don't you think we are too old for such pretty turned phrases?"

"Old?" incredulously. "Why, we aren't old—as long as we have each other we will always be sweethearts."

\* \* \* \* \*

Mary Ann was flushed and radiant in the lovely gown Phyllis had insisted she wear. Her eyes danced, her hair was like fine spun gold against her satin cheek. She was happy, because she was young, because she was pretty, because she was popular and because she was seated next to the most interesting looking young man she had ever met. His hair was red and wavy, his eyes were that shade of brown with red lights caught in them, his mouth firm, chiseled. He did not take part in the hearty laughter, or loud talking; instead he sat with an amused smile on his lips while he pretended to listen, but his eyes had a far away, detached expression.

Mary Ann touched his arm timidly, "What's the matter; aren't you having a good time?"

He came back with a start, and looked down into the blue eyes that were gazing into his, "Of course," he said, simply, not taking his eyes from her face.

"But you look so—bored," she insisted.

He laughed, then feeling that she would understand, he said seriously, "Well, I am bored. When Jack invited me out here to spend the holidays I thought perhaps I'd run into the kind of Christmas I've always dreamed about, and I was tickled to death to come, but it is just the same here as any other place, one party after another, and I'm sick of it. I've been going to parties so long I can't remember. As a rule I don't mind them, but Christmas always sets me thinking. As a kid, Dad and Mother always went out and left me home with my nurse



and a stack of presents so high I couldn't see over them and—a big lump in my throat that I've never forgotten—or, in fact, gotten rid of. Though, I don't know why I'm telling you all this, really."

"I'm sorry," she told him, laying her hand, for an instant over his. "Honestly."

When they had left the dining room and were dancing in the amusement room, he said to her, "Let's get away from this crowd, it's too hot and crowded. Would you mind taking a little ride?"

She hesitated, "I really shouldn't go. I don't know you very well, though it seems I've known you forever."

"And I've waited a life-time for you," he whispered.

They stepped out into the cold, clear night, where the world was white and the sky was very blue and star studded.

"Isn't it wonderful," she cried, inhaling deeply of the cold, crisp air, "And listen to the bells. Why, something inside of you just *feels* it is Christmas."

"And look at all the stars. I think they must have dropped baby stars into the snow, for look at it glisten."

"Oh, yes, yes. And there is the Eastern star, the one that lead the wise men to Bethlehem. Mother used to tell us that every Christmas when she was tucking us in bed."

He shook his head, murmuring, "Isn't it a pity we have to trade such real things for such artificial ones?"

"I don't quite know what you mean. We all have to grow up," she retorted, as they stepped into his large, expensive coupe.

When they had driven in silence for some distance he said, suddenly, "I've an idea for a new thrill, a real one. We're going someplace but I won't tell you where."

"Oh, please tell me," she coaxed, eagerly.

"No. No. You just be patient a few minutes."

She was surprised, speechless, when

he drew the car to a noiseless stop before a small church, with lights gleaming brightly through its beautiful windows.

"What are you going to do?" she asked, seizing his arm.

"Why, we're going to Church, of course," he said, starting from the car.

"But we're late."

"Which doesn't matter—tonight."

Hesitantly they climbed the steps and entered the cloister of the little church whose peace permeated the very air about them. The choir was singing the last strains of that beloved Christmas hymn, "Oh, come all ye faithful," and when they had finished a speaker arose and began a Christmas sermon.

"Let's sit here," whispered Mary Ann, motioning to a seat in the cloister where they stood, "We can hear just as well."

Together they sat down and listened intently to the words being uttered by the speaker. In part, he said, "Let us especially remember the Mother of Christ, who like your mother and my mother went into the valley of the shadow to bring forth this precious life; who, as our mothers, watched by his little bed during the years of infancy and prayed that he would grow up fine and good and true."

All of a sudden Mary Ann stood up, drawing her coat about her. "Let's go," she said, almost sharply.

"What's the matter?" he questioned, "I think this is great."

But she preceded him through the door, down the steps.

"Where are you going?" he asked, hurrying to keep in step with her.

"Why, I'm going to give you a new thrill," she answered, with something between a laugh and a sob catching in her throat.

"O K," he said, grimly, taking his place beside the steering wheel, "I thought you'd enjoy something like this—oh, well. Where to?"

"Where to? Why—home of course. Listen, Paul, I got to thinking in there—thinking about our lives. You know,

sometimes it takes someone who hasn't things to make someone who has them appreciate them. I've always had a home, the best in the world. I've gone to church every Christmas since I can remember—you know. I've sort of taken all those things for granted—and then I met you, and you had missed them all; the Christmas Eves around the fireplace, playing games and singing songs; the love of Dad and Mother, and my sisters and brother—I never realized what real things they were, until you showed me. Oh, please hurry, can't you?"

When they drove up and stopped in front of her home she could not wait for him to assist her out, but leaped from the car and started up the path which had been swept clean not long before. She paused when she reached the step and looked through the window where she could see her father and mother sitting before the dying embers of a hearth fire, their hands clasped, their eyes far away. She pressed her hand hard against her heart to ease a throbbing pain within her. A line of poetry, she had heard somewhere, came to her mind. It said: "They are left alone in the dear old home, after so many years."

She blinked back her tears, took her escort's hand and threw open the door.

"Merry Christmas!" she cried, gaily. And she thought she had never seen anything so sweet, so beautiful, so sad as the joy that lighted the two faces before her as they turned to see them.

Mary Evelyn arose and came toward them, "Oh, I'm so glad you dropped in," she said, eagerly. She did not dare to hope that they would stay, even for a minute. Perhaps Mary Ann had needed something and come for it—but it was good, so good to see them, young and happy—and but yesterday Mary Ann had been a baby.

"How is the party?" she remembered to ask.

Mary Ann removed her wraps, saying, "It wasn't so good. I'd lots rather be here."

"I'm so glad," said her mother. "Sit down and let me fix you something to eat—you haven't eaten, have you?"

"No," lied Mary Ann, "and I'm nearly famished for some of your very own roast goose, and plum pudding, and so is Mr. Ross here."

Mr. Ross smilingly nodded assent. His eyes were searching the bright, blue eyes of the girl beside him, but she would not let them meet her's.

"Light the candles on the table, Father," commanded Mary Evelyn, flushed and happy, "We'll eat a bite with them. We weren't hungry before."

The two older people left the room and Mr. Ross took the hand of Mary Ann and drew her down beside him on the divan.

"I can imagine how you feel," he began. "They're wonderful—and you, you are more than wonderful. Do you suppose it would do me any good to dare hope that some day—I—I might ask you to marry me?"

She met his eyes now, with a smile in hers, "You wouldn't want to take me away from them would you—their last daughter."

"Ah, but dearest," he murmured, "Can't you see, they wouldn't be losing a daughter—they would be gaining a son?"

Her mother announced that it was ready and they started for the dining room, but before they could reach it they stopped at the sound of voices and noises on the porch. In an instant the door was opened and in came Joey and Lucille and baby Joey, and behind them were Susan and her family. The house that had been so empty a little while before was now filled to overflowing with talking and laughter, children's voices. When the surprise and excitement had receded they found time for explanations of why they had come.

"You see," said Joey, "We thought we'd like to be in our own home for Christmas, and then we remembered what a lonesome time we had last year

without any of you with us and we decided right suddenly that we wanted to come home. So here we are."

"Well, it was like this, with us," explained Susan, "We were talking the other night about the children and how much they mean to us, and how terrible it would be when they were grown and gone from us—and we sort of understood how you two must feel to have us gone—." She paused, and Mary Ann grasped the opportune moment to say what was in her heart.

"Listen," she said, "For their sakes and for our own this is where we belong every Christmas. It won't be long they will be here, but as long as they are we ought to each one promise to make any sacrifice to get here. We must." She remembered the picture they had made sitting alone together. "Please promise," she begged. They all promised.

When the merry talking had at last ceased and the little children had been tucked into their beds, and the house was peacefully still, Mary Evelyn knelt by her window and looked up at the Eastern star. There was a prayer of thankfulness in her soul that she could not find words to utter. Her throat contracted and her eyes filled with tears each time she tried to speak, so she sat very still, believing that Mother Mary, at least, understood how she felt.

She crawled into bed, thinking: In the morning the house would not be quiet, but would be like it had been so many years, filled with talking and music and the laughter of little children, than which there is nothing sweeter.

That is, nothing, except perhaps, the loving heart of a mother.



The heavenly star, its rays afar,  
On every land is throwing,  
And shall not cease, 'Till holy peace  
In all the earth is glowing.

# TRUE PIONEER STORIES

*By Harold H. Jenson*

## Paul Hammer

One of the most interesting characters at the annual Pioneer day celebration held in Liberty Park this year was Paul Hammer, who, though not a pioneer of the first company, came in 1861. He was immaculately dressed in white, carried a cane, and with his VanDyke beard and his accent with a touch of a dialect of abroad made him a unique character among the multitude assembled.

The writer is acquainted with his son Paul Hammer, Jr., and the editor of the *Juvenile* has long known both and has asked this scribe many a time to give the history of this well known Utah artist. The best way to tell a story is to try and give it as nearly as possible in Brother Hammer's own

words as he answered criss-cross questions in the shade of the Bowery at Liberty Park.

"My boy, I have so much to tell that I hardly know where to commence. I was born in Denmark, July 28, 1839, so you see that makes me just ninety years old. I came to this country in the "Monarch of the Sea," an old sailing ship, with 1000 emigrants on board.

"Most all on board were Danes, Swedes and Norwegians, with a few Germans. From Liverpool we crossed the water in forty days. My wife came a year later."

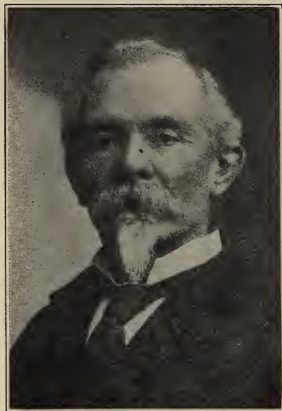
"I studied when a boy with Wilhelmssen, an artist of great renown and took up painting as a life's work. I painted a life size picture of President John Taylor and have also painted 500 other people here in town.

"I also painted President Brigham young, Wilford Woodruff and Erasmus Snow."

"When I first came here I did anything I could. Then I painted for William Morris and worked for him for years. Later I painted decorations in the Salt Lake and Logan temples which I enjoyed very much. Later I painted scenery in the Salt Lake theatre at \$4.00 a day.

"I even used to paint for theatre tickets, which were given in return. I loved my work and still like to dabble with a brush though my eyesight is not what it used to be."

"I went on a mission to Austria Oct. 16, 1883, and traveled with Thomas Biesinger. I was nearly arrested while in Vienna, but managed to elude the police and go to Prague. On more than twenty occasions I re-



PAUL HAMMER



sisted arrest by leaving cities in time. I was warned several times in dreams. In one I dreamt that a policeman laid his hand on me and said "You are my prisoner." Later I learned that a warrant was out for my arrest, but they could not find me and as I had left the city, no arrest could be made. While in Herschberg I contracted small pox, and again learned a warrant for my arrest was issued when I should leave the hospital. When nearly cured and waiting to leave I made my escape from the hospital and went back to Vienna, where I baptized two women. Again went to Munich to escape arrest for preaching the gospel. President Cannon of the Swiss-German Mission hearing so much about this sent me to Denmark to complete my mission. Elder Biesinger was arrested and served some time in prison, and on one occasion I had to serve nine days."

"My father was a goldsmith and for three years and a half he let me study in Germany and Austria, later going to Copenhagen, Paris and London. My parents encouraged me in my art."

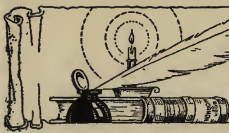
"This is the advice I would give to all those who have children. If they have a talent, help them, give them the best education you can Encourage them with kind words and they will succeed. Hard work is the best teacher. Genius can be developed by it.

Before the story on Paul Hammer could be published this famous old artist was called by the Master Artist to the Great Beyond. He died Nov. 3, 1929, in Salt Lake just 97 days after he had turned 90 years of age. He had lived to read the proof of his story, which he took great pride in changing to suit his artistic taste, and was very anxious to see how his picture would look in print.

Lately several cases of this kind have occurred. This humble scribe has been almost the last to pay his official respects and get some little history of what happened in the lives of pioneers. How he wishes he could urge children or grandchildren to sit down and record the lives of these veterans, their ancestors, who pass all too quickly. No one can ever bring back those experiences but they who have lived them. Remember, writing lasts forever, while words soon die. Tomorrow may be too late, so record today what happened yesterday.



Upper, Parent's Class; Lower, Kindergarten class of Vermonia, Oregon,



# EDITORIAL THOUGHTS

## JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR  
GEORGE D. PYPER, ASSOCIATE EDITOR  
ALBERT HAMER REISER, BUSINESS MANAGER

Published Monthly  
Price \$1.50 a year, payable in advance

Entered at the Post Office, Salt Lake City, as  
Second Class Matter.

Acceptance for mailing at special rate of postage  
provided for in Section 1103, Act of October 3,  
1917, authorized on July 8, 1918.

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SALT LAKE CITY - - DECEMBER, 1929

## A Marvelous Growth\*

By President Heber J. Grant

I am deeply interested in and grateful for the wonderful work that has been accomplished by the Sunday Schools in our Church. My heart is full of gratitude for the benefits that came to me as a child in the Thirteenth Ward Sunday School. I shall ever be grateful to my teachers, and to the officers of that school.

\*Remarks made at Conference of the Deseret Sunday School Union October 6, 1929.

I enjoyed thoroughly my membership, for many years, on the General Board of the Sunday School Union when the late George Q. Cannon was the superintendent and George Goddard and Karl G. Maeser were his assistants. They were full of inspiration and gave that inspiration to the members of that board, and those of us that were on the board went out with joy and satisfaction in our labors.

I rejoice in the very marvelous growth of our Sunday Schools. I remember the very first trip that I took into Arizona and New Mexico and Colorado with the late Brigham Young, Junior. We were four months on the trip. It can very comfortably be covered now in less than four weeks. I have since traveled by automobile in two hours and a half over some of the routes where I was three and four days. The change is very wonderful in our transportation from place to place. I rejoice in the growth of the schools and in all of the activities of the Church in keeping with the wonderful changes that have come.

I remember distinctly reading an article in January, 1883, on that trip, in the North American Review, entitled "The Decay of Protestantism," and it went on to say that there were many great churches on Fifth Avenue in New York with fifteen hundred adult members that could not muster one hundred Sunday School children. I think we could make about 1500 per cent better showing than that, if not greater. I rejoice in the Latter-day Saints' fulfilling the first great commandment of God, to multiply and replenish the earth. I rejoice that in proportion to our numbers I believe we have as large, if not the largest

Sunday Schools to be found in any denomination.

I pray earnestly that the blessings of Almighty God shall be upon all of those that are associated in this great work, from the General Board to the most humble teacher, and I bless all connected with this great institution, including all the members of our Sunday Schools, and I do it in all humility and in the name of the Lord Jesus Christ, our Redeemer and Savior. Amen.

### The Greatest Gift

Christmas presents come to us often in velvet cases, beautiful boxes, and scented wrappings,—tied with silk ribbons with many artistically knotted bows. But the greatest gift known, the gift of God's Son to His children was not so presented to the world, but was first shown wrapped in swaddling clothes with lowly surroundings.

Because our Savior was so born the world disowned him. Because He came not with kingly power and costly raiment He was despised and rejected; and yet He came as a glorious present, a free gift to old and young, to rich, and poor, to great and small, to the learned and ignorant, to all classes, nations, races—a universal gift to mankind.

Not only did Jesus come as a uni-

versal gift, He came as an individual offering with a personal message to each one of us. For each one of us He died on calvary and His blood will conditionally save us. Not as nations, communities or groups, but as individuals. Each life is affected by Christ's sacrifice; for to obtain its full blessings we are asked to keep the commandments and as John says, "His commandments are not grievous."

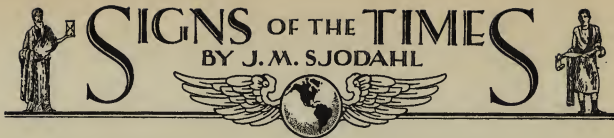
Consider, too, the many blessings that come through God's wonderful gift—the abundant life, eternal life, peace beyond understanding; hope, "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." Fear is the greatest enemy of human happiness, but it is written that the love of God casteth away all fear. If we could banish our fear by keeping His commandments, and cast our "burdens upon the Lord", we should then realize one of the great blessings of the divine love.

This greatest of individual gifts we may claim on one condition—namely, that we in return give ourselves to Him. Let us at this Christmas Tide consecrate our lives anew to His service. By doing so we will enjoy immeasurably that which we wish the whole world—

*A HAPPY JOYOUS CHRISTMAS*

### Education For Ethical Character

"It is very difficult to define character. \* \* \* We are prone to try to secure it by preaching truthfulness or dependability as the case may be and by attempting coercion as a speedy method. Whatever else character is or is not, we are assured that it is not a static thing, that it is changing, growing, adjusting. \* \* \* Honesty or dependability or courage involves habits of thinking, feeling, and acting. We can apply the word honest to certain specific conduct of the child but we cannot be sure that the child is going to act honestly in every situation that he may have to meet. \* \* \* We are sure that knowledge based on experience or gleaned from experience in a wide variety of situations is very necessary, that desires, attitudes, ideals are even more essential. We agree with Henry Alder when he says in writing on 'Goodness' that we have over-emphasized intellectual understanding and have quite underestimated the drives supplied by the right emotional training."—*Edna Dean Baker, National Kindergarten and Elementary College, Illinois.*



### World Peace\*

The 11th of November, this year, was, as is well known, the eleventh anniversary of the day that saw the termination of the great World war. On that day almost frantic expressions of joy burst forth spontaneously among the populace of the victorious countries. I happened to be in Liverpool at that time. There was music, singing and dancing in the streets and public places. Strangers embraced each other. They simply had to give vent to their feelings. Their joy was a celebration of the victory won, but it was also rejoicing because of the fact that at last the war thunder had ceased to roll and the loved ones could return home from the carnage of battle fields. People were sick at heart; almost at the point of despair. No wonder that intelligent people still observe the anniversary as a protest against the possible repetition of that most awful crime.

We contemplate with gratitude the fact that the outlook for permanent peace is now brighter than ever before. Several agencies and solemn agreements exist for the achievement of that end.

There is, first of all, the League of Nations. This great and wonderful Peace engine came into being on January 10, 1920, when nations officially deposited their ratifications of the Versailles treaty in the office of the foreign minister in Paris. The League now has about 50 members, only ten nations being non-members. It has an excellent organization, a secretariat skilled in diplomacy and a council which on several occasions has proved its influence for peace.

The Permanent Court of Interna-

tional Justice, is largely an American creation, and entirely the embodiment of the American policy of the supremacy of law, which the American delegates at the Hague peace congress in 1899 and also in 1907, under instruction by the government advocated with great force against European militarism. The court has modified its views, or rules, so as to meet the objections raised by some of our senators, and it is now waiting for further action by our government. The distinguished American jurist, former Secretary of State, Charles E. Hughes, is a member of the court.

There are numerous treaties between two or more nations, touching political and economic questions. Among these the Locarno treaty is outstanding in Europe. There is a treaty between the United States, Great Britain, France and Japan, relating to their insular possessions in the Pacific, signed in Washington, Dec. 13, 1921, and another treaty between the United States, Great Britain, France, Italy and Japan, signed in Washington, Feb. 6, 1922, limiting naval armaments. Then there is the Kellogg-Briand treaty, signed in Paris, August 27, 1928, and proclaimed in Washington on July 24, 1929, which binds the signatories to employ only peaceful means for the settlement of international differences. Hardly a year has passed since the armistice was signed, without a treaty of peace between two or more nations.

In addition to this, the two leading nations of the world are now united under the leadership of President Hoover and Prime Minister Ramsay MacDonald, on a policy of co-operation for the maintenance of world peace on a practical basis.

And they are supported by the ma-

\*Written especially for and read to the High Priests of Ensign Stake, at their monthly meeting on Armistice Day 1929.



jority of intelligent people all over the world; not only by the numerous peace societies, but by the religious people generally, represented by such organizations as the Federal Council of Churches, which speaks practically for the entire Protestant citizenship of our country.

That the subject of world peace is paramount even in the United States, was evidenced by the fact that over 500 applications for admission to the sessions of the League of Nations' assembly at Geneva, during the month of September, last, were received from this country. They came from lawyers, doctors, professors, judges, congressmen and others with letters of introduction and the very best recommendations.

It is evident, therefore, that the outlook for the future is bright.

True, Gustav Stresemann, the German foreign minister, whose policy of conciliation led to the acceptance of the Dawes plan with regard to the payment of indemnities, and the Locarno pact, is no more. True, M. Briand, the other gigantic champion of world peace, has fallen from his position of leadership in France, but the probability is that their work will be continued by others and Briand, as the foreign minister of France, will still be a powerful factor in the council of nations.

The outlook is, as stated, bright, but it is to be remembered, at the same time, that war and peace are not always under the control of human agencies. According to the Scriptures, peace is often the gift of God, as a reward for righteous conduct. The Lord says to Israel: "ye shall make you no idols \* \* \* ye shall keep my Sabbaths, and reverence my sanctuary \* \* \* If ye walk in my statutes and keep my commandments, and do them, \* \* \* then I will give peace in the land, and ye shall lie down, and none shall make you afraid." (Lev. 26:1-6). If the Israelites would keep the commandments of God, they

would have peace, even if they had to fight for it; for in that case, the Lord would be their defender. "Five of you", the Lord says, "shall chase a hundred, and a hundred of you shall put ten thousand to flight." (Lev. 26:8, 9.) No need of large standing armies in a country where the people serve the Lord!

On the other hand, war is sometimes the Lord's punishment for unrighteousness and sin. The Lord says to his chosen people: "If thou wilt not hearken unto the voice of the Lord thy God," certain punishment would be the consequence. There would be drought, famine, sickness, and among other punishments, "The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them." The Lord, further, says, "Because thou servest not the Lord \* \* \* therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want." (Deut. 28:47, and following verses.) War, then, is one of the punishments for apostasy and sin, just as much as famine and other calamities. The standing armies are no defense against almighty God. Question of the present outlook for peace is therefore in the first place, a question as to whether we, as nations, merit the gift of peace as a reward for righteousness or the calamity of war, as a punishment for national transgressions.

I have not the slightest doubt in my mind as to whether the Prince of Peace finally will triumph over all opposition and establish that kingdom in which the nations shall have war no more. His victory is sure. But is the world ready for it now, or will the Lord have to send another punishment before the nations will in humility accept Jesus as their true sovereign?

From the newspaper reports it is evident that violence is predominant in the minds of too many of the chil-

dren of men. People kill each other on the slightest pretext. Women and children often figure in the daily news as murderers. In this country, during the year 1928, statistics say that 12,000 persons were murdered.

No wonder, for our civilization, generally speaking, tends towards godlessness, and even atheism. Powerful voices are heard in many places proclaiming that it is neither necessary nor possible to believe in a personal God. It is openly stated, and sometimes secretly held as true, that science, in the field of chemistry, biology, etc., sets aside the God of revelation, and that the only god that can be accepted is a force immanent in everything.

With a personal God relegated to the rear of philosophy, there is no incentive to righteousness besides the selfish desire for its benefit and fear of worldly punishment, but that is not a regenerating power for salvation.

We are fighting indulgence in intoxicants with all the machinery of the law and the power of millions of dollars, and I hope the fight will be

successful. But at the same time, we are permitting this nation to be steeped in another poison, possibly as dangerous in its insidious consequences as alcohol. I refer to nicotine. According to statistics, the production of cigarettes in 1928 in this country amounted to the enormous total of 106 billions. During the last seven years, the production has more than doubled, which is said to be due to the number of women that have become smokers. Someone has said that the 17th century was the century of the pipe; the 18th of the snuff; the 19th of the cigar, and the 20th of the cigarette, and I am afraid that is the most dangerous form of all, because in that apparently dainty form, it has become the conqueror of the "fair" sex as well.

Such are some of the signs of our present time.

The lines between the forces of good and evil are being drawn more clearly than ever. It behooves us as Latter-day Saints and bearers of the holy Priesthood to make it sure that we are on the Lord's side.



L. D. S. SUNDAY SCHOOL, BUTTE, MONTANA.

179 in attendance, Mother's Day 1929.

Branch President, Delos B. Price; First Counselor, Edward M. Gittins; Second Counselor, Clarence H. Peterson. Superintendent, Ralph Young; First Assistant, Jesse C. Kartchner; Second Counselor, Frank M. Sprague. President and Sister W. R. Sloan, of North-Western States, in attendance.



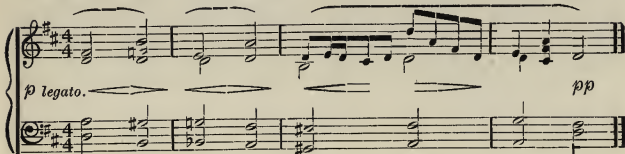
## Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

### Prelude

*Andante religioso.*

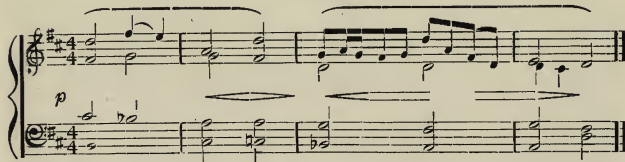
WILLY RESKE.



### SACRAMENT GEM FOR FEBRUARY, 1930.

I come to Thee all penitent  
I feel Thy love for me;  
Dear Savior, in this Sacrament  
I do remember Thee.

### Postlude



### CONCERT RECITATION FOR FEBRUARY, 1930

(Doctrine and Covenants Section 4, Verse 2.)

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day"

## OUTLINE OF SUNDAY SCHOOL FUNDAMENTALS

By General Superintendent, David O McKay.

### I. AS PERTAINING TO DEITY.

**Worship:** "Worship"—Designates the action of doing suitable homage to the object which has worth, and of paying homage to our Maker by religious rites.

Carlyle says "No greater calamity can befall a nation than the loss of worship."

"I have never known a man, who habitually and on principle absented himself from public worship of God, who did not sooner or later bring sorrow upon himself or his family."—Bellows.

"Tis certain that worship stands in some commanding relation to the health of man, to his highest powers, so as to be in some manner, the source of intellect."—Emerson.

**Adoration:** The service of the heart toward a Superior Being, in which we acknowledge our dependence and obedience by petition and thanksgiving. We may adore our Maker at all times and in all places, whenever the heart is lifted up toward Him; but we worship Him only at stated times, and according to certain rules.

"The tongue blessing God without the heart is but a tinkling cymbal; the heart blessing God without the tongue is sweet but still music: both in concert make their harmony, which fills and delights heaven and earth."

**Reverence:** Differs from adoration in as much as it has a mixture of fear, arising from the consciousness of weakness and dependence, or of obligations for favors received.

We reverence God by cherishing in our mind a dread of offending Him, and by keeping His name and word.

### II. AS PERTAINING TO HOUSE OF WORSHIP.

**Order:** A place for everything and everything in its place. "Good order is the foundation of all good things."

**Cleanliness**—Next to Godliness.

### III. AS PERTAINING TO OTHERS.

**Benevolence:** Desire for the well-being and comfort of others.

**Affability:** Quality of being affable. Easy courtesy.

**Discernment:** Knowledge of pupils.

### IV. AS PERTAINING TO SELF.

**Cleanliness:** "The consciousness of clean linen is, in and of itself, a source of moral strength, second only to that of a clean conscience."

"Cleanliness is an excellent preservation

of health; and several vices, destructive both to body and mind, are inconsistent with the habit of it."

**Self-Control:** "In the supremacy of self-control consists one of the perfections of the ideal man."

"Real glory sprung from the silent conquest of ourselves."

**Self-Government:** - "The best government is that which teaches us to govern ourselves."

## SUNDAY SCHOOL FEATURES BEARING ON THESE AND OTHER FUNDAMENTAL VIRTUES.

### IN OPENING EXERCISES.

**Worship:** Attitude assumed upon entering chapel—singing—prayer—Sacrament.

**Adoration:** Realization of being in communion with Divine Beings. Meeting God by Appointment.

**Reverence:** "Count your Many Blessings." "I Stand All Amazed." "Thanks for the Sabbath School."

**Order:** Covenant to keep commandments.

**Order and Cleanliness:** House well dusted—window panes clean—curtains and shades hanging straight—benches and pews properly arranged. Bulletin board neatly hung—class rooms made attractive.

**Benevolence:** Punctuality—closing of doors—refraining from whispering and from all boisterous conduct.

**Affability:** Attention to speaker—chorister—organist—respectful attention to teacher—marching.

**Self-Government:** Bulletin for songs—no rapping with baton.

### IN CLASS WORK.

No outward control by presiding officer.

**Discernment:** Studying pupils.

Choosing the message for the class—studying lessons.

**Application:**

### IN UNION MEETINGS.

1. The Study of Teacher-Training principles.

2. The Application of these principles to the lessons of each department.

### OTHER IMPORTANT MEETINGS

1. Monthly Report and Business Meeting.

Superintendency's Opportunity.

A check-up on their representatives.

2. Prayer Meeting.

Fellowship with God and Fellowship with one another.

Divine Guidance.

Self Confidence.



### NOTE TO SUPERINTENDENTS ON TWO-AND-ONE-HALF MINUTE TALKS

The two and one-half minute talks afford excellent opportunity to develop in young people the ability to speak well. Some definite standards should be maintained, however, if this is to be accomplished. It is important that the speakers be given the right kind of guidance and training in the formation of good habits of speaking. Otherwise the exercise may assist in the development of careless and ineffective habits. The following suggestions are offered with the thought that superintendents might have copies made to be placed in the hands of the young people, who are to speak:

#### How to Prepare and Deliver the Two and One-Half Minute Talks

1. The subject is.....
2. How to Prepare to Talk About It.
  - a. Think about it. Write down the ideas, and the questions that arise in your mind.
  - b. Read about it. Make notes of the interesting things you read about it.
  - c. Talk about it. Ask your friends, parents and associates what they think about it and give them your ideas.
  - d. Make a simple plan. Place the ideas in story form, in the order of importance, in time or place order, or in the order of their relation to each other—cause and effect,—unified to secure interest and emphasis. Make the beginning interesting.
  - e. Stories, incidents, quotations, poems and other illustrations when properly placed and well recited add greatly to the effectiveness of an address.
  - f. Practice talking about it. Ask your parents to hear you and to tell you how to improve it.
3. How to Talk to the Audience:
  - a. Talk to the audience as you talked to your parents, associates and friends. Use the conversational style. Talk naturally.
  - b. Stand erect with both feet firmly upon the floor, arms hanging easily down to the side, shoulders back, chest out, lungs well supplied with air. Breathe naturally.
  - c. Speak out; not too rapidly, nor too slowly, but at a moderate rate so everyone can follow you easily.
  - d. Speak clearly. Use your own words. They will be words you understand and, therefore, you will speak as though you mean what you say.
  - e. Pronounce each word correctly.
  - f. Enunciate each word clearly. Give

every syllable its due value. Do not drop the "g's."

- g. Pitch your voice—not too high, nor too low; not too soft, nor too loud, but at a pleasant tone, which everyone can hear with ease. Everyone wants to hear everything you say.
- h. Speak each sentence so the audience will know it is a sentence—allow the tone of your voice to fall, indicating the end of the sentence. Speak naturally—avoid monotony.
- i. Know your subject so well that you can talk about it freely, without notes and especially without reading it. This does not mean that you should memorize it word for word, but that you should memorize it idea by idea. Then the words will come very easily and naturally.

This desirable condition comes from practicing the speaking over and over and from thinking and talking about it freely. You will be surprised how quickly the time will fly by and how easily you can speak before an audience, if you will follow carefully these suggestions.

### TWO AND A HALF MINUTE ADDRESSES

#### Subjects for February:

- 2nd. (1) Restoration of the Aaronic Priesthood.
- (2) Restoration of the Melchizedek Priesthood.
- 9th Subject to be selected by local Superintendency.
- 16th The organization of the Church.
- 23rd. Manifestations in the Kirtland Temple.

### VALUE OF THE REVIEW

Sister T. J. Stanton, teacher, of Spanish Fork, Palmyra stake, has sent us two written answers to the review questions given, which indicate the value of this class exercise.

Believing them to be of high order for the ages involved, we print the answers as submitted by the young pupils:

*By James Simmons*

1. We are judged in the Church by what we do and not what we believe. Examples: The wise and foolish virgins. The wise man who built his house upon the rock.

2. We believe that through atonement of Christ all mankind may be saved by obedience to the principles and ordinances

of the Gospel. Man will be punished for his own sins and not for Adam's transgressions.

3. It is natural for all people to have faith in what they do or else they would not work to a certain end: the sower would not plant and the builder would not build.

4. There are many advantages of an unpaid priesthood. The priesthood must be magnified by those who hold it.

5. Repentance produces a reformation in life and causes one to live better.

6. The Lord calls us to repentance that we may live closer to Him and obey His laws and commandments. In the day of Pentecost this injunction was given: "Repent every one of you and be baptized in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost."

*By Leah Nelson*

1. We are judged in our Church by what we do, not by what we believe. Someone may ask you to do something, but you will not do it until you have seen that person do it himself. No one will know what we believe unless we show them by doing what we believe.

2. Jesus gave His life that we might be saved, but He has only redeemed us of our individual sins to the extent that we obey the laws and commandments he laid down for us.

3. Everyone has a hope or a belief in some unknown power or being. After faith comes repentance and repentance prepares the way for baptism. Faith is the first principle of the Gospel and repentance and baptism follow after it in a natural way.

4. With an unpaid priesthood everyone has a chance to take part and to learn and gain knowledge. In most churches just one man is benefited by being a priest. But in our Church all men, who live worthy, are given authority to act in God's name.

5. Repentance is two-fold in that we repent to come nearer to God and gain admission into God's Kingdom. Repentance also benefits ourselves by making us stronger in mind and body to go and sin no more.

6. Repentance is the first result of faith in God. We are all sinners and we know that all men must repent and believe on the name of Jesus Christ or they cannot be saved in the kingdom of God.

## SECRETARIES' DEPARTMENT

*General Secretary, A. Hamer Reiser*

### PREPARING 1930 ROLLS

Immediately following the work of compiling the Annual Report comes the work of preparing new class rolls. In 1930 the following class rolls will be necessary: Kindergarten, Primary, Church History, "A" Department (Old Testament), "B" Department (New Testament) "C" Department (Book of Mormon), Missionary, Teacher-Training, Gospel Doctrine.

On page 74 of the revised edition of the Sunday School Hand Book appears complete instructions relative to "A Complete System of Sunday School Rolls." On page 63 of the same hand book appears an article entitled, "Rolls for Every Class." On page 62 is an article entitled, "Keeping Rolls."

Secretaries should read these instructions carefully.

The secretary should work in close cooperation with the superintendency during the time classes are being organized for 1930, so that rolls can be promptly made showing the membership of each class, person by person. The important principle for the secretaries to apply is to see that the name of every person who was enrolled in the Sunday School during the six months previous and who still lives in the ward is enrolled upon one of the active rolls; and that every other person, i. e., the names of persons not enrolled during the last six months, but who reside in the ward are upon the enlistment roll, unless the Bishop has authorized the placing of a particular name upon the excused roll. The Sunday School is responsible for giving instruction to every person in the ward. The names of children under four years of age should be kept on the cradle roll.

The names of every inhabitant of the ward, one or both of whose parents are members of the Church, should be on one or the other of the three rolls: Upon the excused roll if the Bishop has excused him or her from enrollment because of conflicting Church or home duties or because of infirmity; upon the enlistment roll if he or she has not been enrolled in the Sunday School during the six months last past; otherwise upon one of the class or the officers and teachers roll. Care taken in advance in preparation of the roll and the proper assignment of pupils to classes will do much to minimize difficulties arising out of promotion and changes in class membership.

### THE ANNUAL REPORT

With the approach of the end of the year attention turns to the Annual Report; and then shifts quickly to the business of organizing the new classes for 1930, which involves the making up of the new rolls.

Secretaries should make arrangements now for the prompt, complete and accurate compilation of the Annual Report. Forms will be distributed to all stakes and missions for transmission to ward and branch Sunday Schools during the month of November. Even before the forms are received secretaries should put their records in order; see that they are up to date and complete and secure the cooperation of the superintendency to the end that an accurate and complete report can be promptly made.

Every secretary should understand that a member of the superintendency is responsible for the records of the school and that he will be interested in seeing that the school makes a proper report promptly to the stake board.

The report for the year 1929 will be substantially the same as reports of former years. Experienced secretaries will know at once how to proceed with

their preparation and what work can be undertaken now toward the gathering of the necessary data. All secretaries should study the forms carefully and determine what information must be provided and when will be the best time to secure it.

Stake secretaries are prepared to offer suggestions and to answer questions relative to the report. Union Meetings will afford good opportunity for the consideration of this work. But secretaries should feel free to call upon stake secretaries and the ward superintendency for assistance in this matter as often as it may be necessary.

The ward or branch report is due in the hands of the stake or mission secretary on or before the tenth of January, 1930. The stake or mission report is due in the office of the General Board on or before the twentieth of January, 1930.

This report is the center of interest for an unusually large number of workers. Many important policies of far-reaching consequence are dependent upon the information available from the annual report. The necessity of the reports being correct, complete and thoroughly reliable cannot be over-emphasized. Its value is greatest when it is promptly compiled and forwarded to stake and general headquarters.

Care should be taken to check the report for balance. The instructions appearing upon the form, if carefully followed, will give the report this essential characteristic. Every person having anything to do with the compilation or the approval of the report should check it over and see that it is in balance before it is signed. This precaution will save untold time and embarrassment for everyone who handles the report.

If report forms are not received before the first of December, 1929, secretaries should communicate at once with the stake or general secretary and let that fact be known.



*Albert Hamer Reiser, Chairman; T. Albert Hooper*

### "Man's Social Destiny in the Light of Science"

Our many readers, especially those among the teachers of young people who are familiar with Dr. Charles A. Ell-

wood's books, will recall very favorably their study of his book "The Re-Construction of Religion" which was used to a great extent in connection with our teacher-training work. These same folks will be glad to learn of a new book by

this eminent scholar and writer published under the name of "Man's Social Destiny in the Light of Science" and published by the Cokesbury Press of Nashville, Tennessee.

Perhaps quotations taken from a statement prepared by various eminent scholars will tell most clearly just what the book is:

"The discerning insight and the mature conclusions of one of the foremost American students in the field of social science are here presented with a judicious balance and a persuasive clarity that makes it a noteworthy volume. Professor Ellwood's conviction that religion and social science and education can write to redeem society is set forth with a convincingness that carries the reader along enthusiastically from the first page to the last.

"The book is a vitalizing tonic with which to meet the current conditions with the utmost realism and with unevasive candor. The author concludes that the social sciences have shown human nature to be plastic and modifiable. So far from dimming his faith, his scholarship opens up a new confidence in the possibility of remaking our social life.

"Religion must lay hold of scientifically tested knowledge of human life, and science must lay hold of the religious spirit—this is the central thesis which runs like a golden thread throughout the fabric of this work."—A statement prepared by Samuel McCrea Cavert, from the appreciations of "Man's Social Destiny," by S. Parkes Cadman, Harry Emerson Fosdick, Francis J. McConnell, Dean Robbins, and Mary Wooley."

One quotation taken from the book itself will indicate its value to our teachers.

"The absurdity of thinking that in the future either science or philosophy will replace religion must now also be manifest. The dependence of intelligent re-

ligion upon science and philosophy may be freely acknowledged. But science is tested knowledge, while religion is in the realm of faith, a valuing attitude. The relation of philosophy to religion is closer, but even philosophy is a series of intellectual judgments and does not concern itself with the control of the emotions and moods of men. The dependence of science and philosophy upon religion, on the other hand, is often overlooked. Both science and philosophy are searches for the truth: but if the love of truth has not been inculcated by religion and morals, it is doubtful whether truth will be accepted when found, or even be sought, when it is opposed to the self-interest of groups or individuals. The scientific spirit is, then, a part of religion; and when ethical religion loses its hold upon men we can scarcely expect that the devotion to truth will remain. It is too commonly assumed that the truth will be perceived and accepted by the human mind simply through its presentation: but the history of knowledge shows that nothing is commoner than the rejection of demonstrated truth by the prejudiced mind, and, on the other hand, that a right attitude is nearly always halfway to the solution of any problem. If religion should cease to throw its weight upon the side of intellectual honesty, the open-minded love of truth and the service of humanity through the discovery of truth, it is safe to say that the springs of scientific inquiry would dry up within three or four generations. Developed science and developed religion are not independent, but interdependent as phases of one common culture."

Seminary principals, teacher-training leaders and any others who are dealing with the problems of the young people with regard to religion and science will welcome having this book called to their attention. Price is \$2.00. This book is carried in stock regularly by the Deseret Book Company.

## CHORISTERS AND ORGANISTS' DEPARTMENT

*Eduard P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen*

### LESSON FOR FEBRUARY

#### Song Analysis

"Join the Children of the Lord," D. S. S. U. Song Book, No. 7.

This is a fine missionary song, full of joy and happiness. Its cordial and hearty invitation to "Join the Children of the

Lord" will be felt by all who sing it or hear it sung. The arrangement of the music is most interesting from the standpoint of part singing. The rhythm should be well marked, especial directions being given in the music by the accent found over the first beat in the first and fifth measures, and over the first three beats



in the second and sixth measures. These accents are special, and because none others are given it should not be understood that the natural accent on the first and third beat of every measure can be omitted. In addition to the accents the singing of the song partly staccato, that is, not too smoothly, will add much to the march character of it.

This song would be effective on special occasions when the missionary idea might be under consideration; for ward conferences, and for assistance in enlistment work in Sunday School. It is an easy song to teach, because of the many interesting features in its structure. The music divides itself naturally into four sections, and the presentation might be taken up with any one of them, all of which comprise four measures. The first two are identical. The effect of the voices singing in unison for the first measure is heightened by the division into parts in the next three measures, and the contrast of the former with the latter strengthens the effect of the four part harmony. This makes the learning of it simple. The interesting duet between soprano and tenor in the third and fourth measures should not be lost sight of. If singers can hear the melody in part leading there will be little difficulty in teaching the parts.

The third section is easily learned because of the easy duet in thirds for soprano and also in the first two measures, and for soprano and bass in the last two, especially martial being the trumpet-like progression of the bass with the soprano which sings the same melody as in the first two measures, except on different tones of the scale. The most difficult section is the last one, but that can be quickly taught if the voices are considered in pairs, the soprano with the tenor and the alto with the bass. It will be clear that the motion in each part is the same rhythmically, and the melodic lines are easier to grasp in this way. The necessity for the tenor or "C sharp" in the very last measures should be made clear by singing the chord without it—it is the one indispensable member of the chord, the only tone which may not be omitted—the third of the triad.

If organists will practice the music so as to be able to play it as a march, it will be correctly interpreted. Care should be given to the proper release of all tones so that the martial character may be maintained all through. Full organ should be used, except in the second section, where no 16 ft. stops should be employed—only 8 ft. and 4 ft., which are the same pitch as the voices.

In those measures where accents are called for, the chords should be played slightly more detached than elsewhere. This will give the effect of accent. A thorough understanding with the chorister should be had so that the song can be "given out" in the same tempo as the chorister expects to have the school sing it. A good tempo is 112 quarter notes to the minute, or a little slower than brisk march tempo.

## DEVOTIONAL MUSIC

When the music for Sunday School is chosen by the organist, the utmost care should be exercised to select music which will "call in" the minds of the students from the cares of every day and the thoughts of the things of this world to the sacred and finer things of life and eternity. The five minute music may be played loud at first to call attention. Then it should be played more softly and rather slow to suggest dignity and seriousness, rather than frivolity, and toward the close it should be played very softly till the students are in a perfect silence. If this is done the student's mind is prepared then to enter into the song in spirit and appreciate the opportunity of lifting his voice with his neighbors.

The greatest care should be exercised in selecting organ music for Sacrament. A beautiful piece well played will give a spirit of peace and harmony to the whole service.

The organist should watch carefully the movements of those officiating and time the ending of the music to fit just right.

The prelude rendered before the Sacrament service should always be played rather slowly, not too loudly and in every way most dignified. The Sacrament Postlude should be more softly played and reverently throughout, and the last tones well sustained. The marches should be played in an accented style, which makes it easy to keep in time, but popular dance music should never be played in Sunday School. It breaks the spirit of reverence which we have been creating and instead of the pupils going to the class ready to receive the truths of the Gospel, their minds have been turned backward to the time spent in the dance hall.

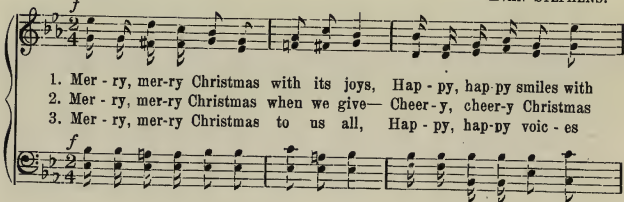
The devotional music should be considered of equal importance with the class work, for without the preparation of the soil the seeds will not grow no matter how well they are planted.—Mary A. Packham, Blackfoot, Idaho.

## Merry, Merry Christmas

*Met.* ♩ = 84.  
*Heartily.*

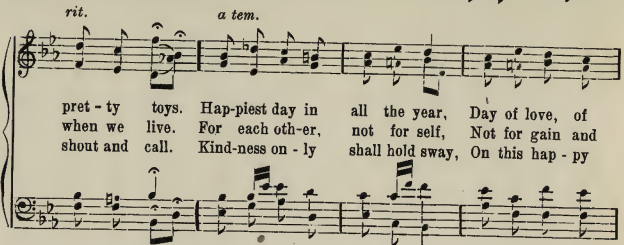
Words and Music by  
EVAN STEPHENS.

*f*



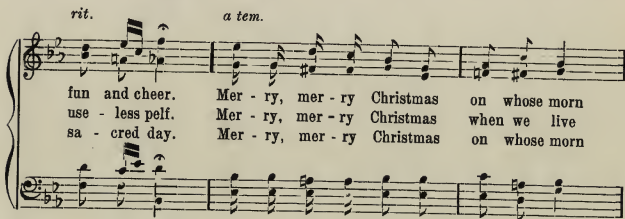
1. Mer - ry, mer-ry Christmas with its joys, Hap - py, hap-py smiles with  
2. Mer - ry, mer-ry Christmas when we give— Cheer-y, cheer-y Christmas  
3. Mer - ry, mer-ry Christmas to us all, Hap - py, hap-py voic - es

*rit.* *a tem.*



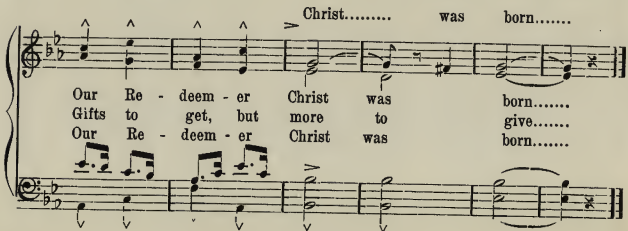
pret - ty toys. Hap-piest day in all the year, Day of love, of  
when we live. For each oth-er, not for self, Not for gain and  
shout and call. Kind-ness on - ly shall hold sway, On this hap - py

*rit.* *a tem.*



fun and cheer. Mer - ry, mer - ry Christmas on whose morn  
use - less pelf. Mer - ry, mer - ry Christmas when we live  
sa - cred day. Mer - ry, mer - ry Christmas on whose morn

Christ..... was born.....



Our Re - deem - er Christ was born.....  
Gifts to get, but more to give.....  
Our Re - deem - er Christ was born.....

## GOSPEL DOCTRINE DEPARTMENT

*General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill Jr., Vice Chairman; George M. Cannon, Charles H. Hart*

### LESSONS FOR FEBRUARY

First Sunday, February 2, 1930

**General Themes: The Gospel Applied to Daily Life**

#### **Lesson 5. Eternal Progression and the Nature of Man.**

**Text:** Sunday School Lessons, No. 5.

**References:** "The Vitality of Mormonism"—Talmage, page 245. "Gospel Doctrine"—Joseph F. Smith, Chapter 2.

**Central Aim:** To inspire members of class to greater diligence by a better understanding of their possibilities for growth, enlightenment, usefulness, love and life.

**Objectives:** 1. To get members of class to do as much individual thinking as possible on this lesson.

2. To do everything possible to develop the idea that man is an organized intelligence working through a spiritual nature as well as a physical nature.

3. To work out a definition of progress which can be applied to daily life and conduct.

#### **Suggestions for Presentation:**

1. It is understood that these are merely suggestions. For some they may be too much in detail. Others may have a method of their own which is better. They will, we hope, be of great benefit to teachers with less experience who have not thought these problems through for themselves.

2. A short, snappy review of the principal points brought out in the four lessons for January will be very helpful at this point. Go over some of man's divine or God-like attributes; ways in which He differs from the lower kingdoms of life; the characteristics which make Him a moral and responsible individual, and the arguments for individual immortality. This review will cover some of the principal characteristics in man's nature.

3. When the leaflets are handed out on the previous Sunday the teacher should read through the problems at the beginning of the lesson. These problems will challenge the minds of the members of the class during the week. Ask two or three to come prepared with a statement of what progression means to them. Others may be asked to think over the lines along which man can progress. These little assignments will throw life and in-

terest into the discussion. Let the class members help work out the problems.

#### **Suggested Grouping:**

1. Work on the problem. What is meant by Eternal Progression? Here you will get answers most of which will represent synonyms of progression rather than an explanation of what it means. It is a good thing to continue questioning the class until the lack of clear-cut ideas is made manifest. However, recognize the merit in each answer as a partial solution to the problem.
2. Work out the idea that progression means the continuous unfoldment or development of the latent capacities for a more and more abundant life. That this development or unfoldment consists in greater knowledge, more accurate reasoning, greater wisdom, greater ability to respond to the beautiful and the spiritual in all things. Greater tendency to enjoy the daily life about one, greater tendency to be inspired in all actions by love and altruism, greater capacity to be interested in all life, to respond to it with a sympathetic understanding; greater self-control, self mastery and power; greater appreciation, gratitude and humility; increased freedom and greater sense of responsibility; greater power to resist temptation and withstand destructive forces.
3. Discuss man. A physical being, a spiritual being, an aesthetic being, a moral being and an intellectual being. With the assumption of immortality show his possibilities for an abundant life in all these phases of his nature.
4. Summarize the discussion by showing that actual progress is a thing we should be accomplishing every day by increasing some one of these possibilities for greater life, greater love and greater happiness.
5. That eternal progression is a possibility because these capacities for a greater life are limitless in their nature. (See "The Philosophy of Mormonism"—Talmage.)
6. Make the application to as many points in daily life as possible. We grow kinder by being kind, more cheerful by spreading cheerfulness. We gain the love and respect of others by loving. We feel a keener sense of responsibility by discharging our daily responsibilities. We only receive the

best in life as we become a giver. Don't postpone the day for living life up to the full measure of our capacity. Postponement is a thief of the abundant life and of eternal progress.

Second Sunday, February 9, 1930

General Theme: The Gospel Applied to Daily Life

### Lesson 6. Intelligence and Salvation.

Text: Sunday School Lessons No. 6.

References: "Gospel Doctrine," Joseph F. Smith, Chapters 2 and 24.

Aim: To impress upon members of the class that the acquisition of knowledge and its right application is the very essence of the principle of salvation.

#### Objectives:

1. To make clear that we are saved as fast as we develop the ability to live a life in harmony with the gospel and thereby put ourselves beyond the power of our enemies.

2. To show that the living of a rich, beautiful, useful and abundant life is included in the gospel plan of salvation.

#### Organization:

##### Suggestions for Presentation:

1. If the lesson has been properly assigned the previous Sunday the problems at the beginning of the leaflet will have been impressed upon the minds of class members. Perhaps someone has been asked to discuss, "Why Knowledge is so Essential to Salvation." The entire class has probably been asked to come prepared with a definition of salvation.

2. A short review of points made in the lesson on Eternal Progression will be helpful.

#### Suggested Grouping:

I. Discuss different meanings of the term salvation. Some of these definitions will be found in the leaflet for Lesson 6, others will be furnished by the class. Note carefully those definitions which have to do with the actual living of a life.

II. Discuss Joseph Smith's definition of salvation.

a. What does it mean to be put beyond the power of one's enemies?

b. What do you consider to be the principal enemies of life? The following list is suggestive: ignorance, indolence, lack of interest in life, indulgence, anger, fear, jealousy, envy, pride, selfishness, greed, lack of sympathy, failure to perform one's

obligations and duties, ambition for place and power.

III. Discuss Joseph Smith's statement, "The Glory of God is intelligence."

a. What part does knowledge play in physical salvation, spiritual salvation, social salvation, and intellectual salvation?

IV. Discuss other things besides being put beyond the power of one's enemies which are included in salvation. Things positive which make salvation worthwhile:

a. Love for an interest in all mankind.

b. The ability to respond to the beautiful all about, at all times.

c. The habit of spreading cheer, happiness, optimism, hope and faith.

d. The ability to enjoy the satisfactions of a life well lived, and of responsibilities adequately performed.

e. The ability to get as much joy and happiness from giving as from receiving.

V. Discuss important principles in the teachings of Jesus which constitute His plan of salvation. Was His plan of salvation more than a way of living every-day life? If so? what? If not, why? How is Jesus our Savior? Which do we stress most as Latter-day Saints, His life or His death?

#### Suggestions:

"What must I do to be saved?" Saved from what? Saved from the wrong and saved to the right; saved from the triumph of the bad and saved to the victory of the good. It means a cry for certainty amid uncertainty, a demand for varieties that beget moral confidence.

Salvation means mastery of the destructive forces in nature, whether those forces are evil tendencies in ourselves or destructive forces outside ourselves. This implies an ever-increasing knowledge of laws, principles and conditions. "The glory of God is intelligence" but intelligence means more than knowledge. It includes the ability to utilize the knowledge for constructive purposes. It means the ability to do the works as well as know the law.

Third Sunday, February 16, 1930

General Theme: The Gospel Applied to Daily Life

### Lesson 7. Freedom, Liberty and Free Will.

Text: Sunday School Lessons, No. 7.

References: "Gospel Doctrine"—Joseph F. Smith. Chapter 4.



**Aim:** To develop in the minds of class members a wholesome and practical attitude toward these three principles: Freedom, Liberty and Free Will.

**Suggestions on Presentation:**

1. Special assignments made in advance on the meaning of these terms will prove helpful. The questions and problems at the beginning of the leaflet are designed to provoke thought. A careful reading of them when the lesson is assigned will do much to stimulate interest in the subject during the week.

2. Use many illustrations from life to illustrate the following phases of the subject.

**Suggestive Grouping:**

- I. Kinds of freedom which are undesirable.
  - a. Freedom from obeying the laws of the land.
  - b. Freedom from obedience to the laws of nature.
- II. Kinds of freedom desirable and possible.
  - a. Freedom to help make the laws by which we are willing to be governed.
  - b. Freedom to organize our lives in accordance with the laws of nature.
  - c. Freedom to make a choice between courses of action.
- III. Upon which characteristic in human intelligence does man's free agency depend?
  - a. Discuss the following: "Know the truth and the truth shall make you free."
  - b. Is a knowledge of the truth all that is necessary to freedom.
  - c. What is involved in spiritual freedom? Intellectual freedom?
- IV. Have class name things to which man is most commonly enslaved. Appetite, anger, fear, ignorance, superstition, greed, selfishness, indifference, indolence.
- V. Is it true that "He that is master of his own life can be a slave to no man?"
- VI. Discuss the difference between liberty and license.
- VII. Give proof for the freedom of the will.
  - a. All men regardless of their philosophies act as though they were free to make a choice.
  - b. By experimentation one can demonstrate his mastery over the automatic tendencies of his nature, such as appetites, passions, emotions and impulses. It is also possible to control the thoughts one thinks.
  - c. The entire structure of personal responsibility rests upon man's

ability to choose and to shape his life in harmony with his choice.

**Suggestions:**

"There are some kinds of freedom that are not worth-while." For instance, there are some who think that it would be a good thing to be free from any kind of government, but their number is very small. It is not the kind of freedom man demands to answer the needs of the kind of responsibility he seeks.

"Of all the nations of human freedom the most popular is that of freedom of choice." If in our efforts at self-mastery we can demonstrate our ability to choose our thoughts we can be assured of our ability to choose. It is an experiment worth working on.

"Men are raised above mere things by the fact that they continually confront that most proud and awful of all imperatives, 'Choose!' The zest of living, yes, life itself and the keen sense of life is the sense of creative choice."—Hudson

"For behold it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant, wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." D. and C. 58:26-29.

**Fourth Sunday, February 23, 1930**

**General Theme: The Gospel Applied to Daily Life**

**Lesson 8. Moral Accountability a Personal Responsibility.**

**Text:** Sunday School Lesson 8.

**References:** "Gospel Doctrine"—Joseph F. Smith, page 84.

**Aim:** To show that freedom and liberty carry with them duties, obligations, and personal responsibility. The greater the freedom the greater the responsibility.

**Suggestions for presentation:**

1. When the lesson is assigned read impressively the problems in the leaflet. The purpose of these problems is to make even the unthinking think. They should not be read hastily but with enough emphasis to fix their importance.

2. For this lesson a brief review of freedom and liberty is very essential. The world needs free men but they must be responsible men. The one cannot be separated from the other with safety.

**Suggestive Grouping:**

- I. If man is morally accountable, to what is he accountable? Can man misuse his freedom in any way and "escape punishment?" If not, by what is he checked?
- II. Why is personal responsibility so important in a philosophy of freedom?
- III. Discuss the relation existing between one's faculties, capacities, and powers, the law of compensation and personal responsibility.
- IV. Man is personally responsible because of certain capacities and powers which exist in his very nature. They are the same capacities and powers which make him moral. Show how man is responsible for the right use of these capacities and powers. A knowledge of the laws of health binds one to make a right application of that knowledge. A knowledge of the moral and spiritual principles of the gospel bind the individual to make a right use of those principles. It binds him to live a life in harmony with the principles.
- V. Show from many examples from daily life how man's gifts fix upon him certain duties, obligations, and responsibilities.
- VI. Man's personal responsibility in any event depends upon his highest ideal of right concerning any particular circumstance.

**Suggestion:**

A fundamental principle in the teach-

ings of Jesus can be summed up in the following statement: "For every degree of freedom, every liberty, every privilege, every opportunity, every power and every capacity there is a corresponding responsibility, obligation or duty. A responsibility which morally binds the individual to make a right use of these gifts."

"If an individual would reach his highest possibilities for a fullness of life he must face the fact that these responsibilities and obligations are just as unavoidable as the rights and privileges are inalienable.

Much has been said in all our schools about the wonderful freedom of this land. In fact we have spent so much time emphasizing our rights and liberties that we have had no time to impress the students with the idea that all of these blessings carry corresponding responsibilities. As a result of over-emphasis upon freedom and liberty and a failure to emphasize the duties, responsibilities and obligations extreme individualism and selfishness develop in the individual.

"An individual brought up with a proper conception of the principles of the gospel would "seek only the place where his intelligence and his ability would accomplish the largest measure of the most valuable service to the cause of truth and humanity."

"If there is one principle of the gospel of Jesus Christ that goes directly to the very foundation of justice and righteousness, it is that great and glorious and God-like principle that every man will have to render an account for that which he does, and every man will be rewarded for his works, whether they be good or evil."—"Improvement Era," Vol. XXI, p. 104.

## MISSIONARY DEPARTMENT

**General Board Committee:** *Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge*

### LESSONS FOR FEBRUARY

First Sunday, February 2, 1930

#### Lesson 5. The Missionary—His Priesthood.

Text: Hebrews 5:4, 5; Sunday School Lessons, No. 5.

Objective: To show that two fundamental things are necessary for a missionary to have before he can go out as a messenger of salvation, accredited by the

Almighty: 1. The Priesthood, without which he has no authority for performing the ordinances of the Gospel. 2. The authoritative call, without which he has no right to exercise that Priesthood.

Supplementary References: "Gospel Doctrine," Chapter 9; Dr. Talmage's "Articles of Faith," Chapter 10; Matthew, Chapter 10; 28:18-20. John 13:16; 15:16; Doc. and Cov. 42:11-14; 63:62; 84:20, 21; Mosiah 21:33; Alma 17:3; Pearl of Great Price, Book of Abraham.

Suggestions on Preparation and Presentation: It is of primary importance that the missionary be impressed with the dignity of his position, assured that he actually has been called to represent the Savior and has the necessary Priesthood—something which the world does not have. God's house is one of order. It would be one of confusion if men were permitted to take "unto themselves the honor" of speaking for him. "How shall they hear without a preacher? And how shall they preach except they be sent?" Romans 10:14-15.

### Second Sunday, February 9, 1930

#### Lesson 6. The Missionary's Qualifications —Course.

Text: Doc. and Cov. 60:2, 3; Sunday School Lessons, No. 6.

Objective: To show that a man-fearing spirit is not in harmony with that of a missionary; that he who would represent the Lord must have moral courage enough to make sacrifice, to declare his message in the face of ridicule, and to walk erect amid the temptations of the world, and remain clean and unspotted; and have the physical courage which will enable him to face mobs or death if necessary with the assurance that "he has fought a good fight."

Supplementary References: Daniel, Chapters 3 and 6; Acts, Chapters 4, 12, 14, 16, 17; Alma 17 and succeeding chapters; "Gospel Doctrine," page 193; all histories of the Church and biographies of our leaders.

Suggestions on Preparation and Presentation: The Church is full of illustrations which promote courage and devotion. Each class member might be asked to relate the personal experience of some relative or friend showing the importance of this quality. Should he prefer to do so, he can find abundant material in the books to which reference has been made. Emerson says, "Activity is contagious" and courage is no less so.

### Third Sunday, February 16, 1930

#### Lesson 7. The Missionary's Qualifications —Faith.

Text: Alma 32:26-30. Sunday School Lessons, No. 7.

Objective: To show that a missionary's efforts are futile unless he himself has faith; that he can neither please the Almighty nor convince men without it;

that it is something which can be acquired by pursuing a prescribed course; and that when true faith is present it manifests itself in righteous action.

Supplementary References: Matt. 7: 21; Luke 6:46; John 7:16, 17; 14:21; 2 Timothy 4:6-8; Hebrews 11:3-40; Doc. and Cov. 4:5; 8:10; 12:8; 18:19; 26:2; 27: 17; 46:10-26; 58:26-29; 63:11, 12; 76:51-53; Jacob 1:5, 6; Mosiah 5:4; Alma 18:35; 26:22; Helaman 15:7, 8; Ether 3:19, 20; 4:7; Moroni 10:9-20; "Gospel Doctrine," pages 6, 122, 123.

Suggestions on Preparation and Presentation: From the references given, and the passages to which they in turn refer, it will be seen that:

1. Faith is essential to the discharge of missionary responsibility.
2. It is not possible to please God without it.
3. Faith is a gift which can be developed, as any other gift can be.
4. He that does the will of the Father shall know the doctrine.
5. Men of faith have courage—never a man-fearing spirit.

### Fourth Sunday, February 23, 1930

#### Lesson 8. The Missionary Qualifications —Knowledge.

Text: "It is impossible for a man to be saved in ignorance." Doc. and Cov. 131:6.

Objective: To show that "the fear of the Lord is the beginning of wisdom." (Psalms 111:10. Proverbs 1:7) and that upon this foundation all our knowledge should be built.

Supplementary References: Doc. and Cov. 38:40; 93:24, 28-30, 36; 130:18, 19; 88:78, 79; Colossians 2:8; I Timothy 6: 20; II Timothy 3:7; Sunday School Lessons, No. 8.

Suggestions for Preparation and Presentation: The missionary must learn to discern between truth and error. The revelations of the Almighty, given anciently and in these days, are true, and there are in addition many truths advanced by science; but, unfortunately, with them are many errors. We do not claim that all truth has been revealed, or that we can thoroughly comprehend all that has been revealed. If a human intellect could grasp all truth, it would mean that God's work was no greater than man's mortal mind. Read President Smith's comment on this point, "Gospel Doctrine," page 11.

# NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

## LESSONS FOR FEBRUARY

Course B—Ages 15, 16 and 17.

First Sunday, February 2, 1930.

### Lesson 5. The Tragedy of Judas.

Texts: Matt. 26:14-16; 21-25; 47-50; 27:3-7. John 12:3-8; 13:21-30; 18:1-5. Sunday School Lessons, No. 5.

Objective: To hold up Judas as our example of warning to young people, that they who set their hearts upon the riches of his world, may lose their heritage, and fall from their high estate.

Supplementary Materials: "The greater men and women of the Bible," Vol. V, page 243-299. Judas Iscariot; Farrars "Life of Christ," chapter 48; Bible Dictionary, and any Bible Commentary; "Ancient Apostles," Mc Kay, chapter 9.

#### Suggestive Outlines:

- I. His Character at First.
  - a. Jesus' care in selecting His Apostles. Matt. 19:16-22.
  - b. Judas is called.
  - c. His motive in accepting the call.
  - d. He fills a mission.
  - e. He is made the treasurer.
- II. The Turning Point.
  - a. Jesus' Sermon on the bread of life.
  - b. Judas disappointed in Jesus.
  - c. gradual loss of faith.
  - d. He grows to hate his Master.
- III. The last week in Jerusalem.
  - a. The box of ointment.
  - b. Jesus reproves Judas.
  - c. He bargains to betray Jesus.
  - d. His motive.
  - e. The last supper.
  - f. The betrayal.
  - g. His remorse and death.
- IV. His example a warning.
  - a. The danger of avarice.
  - b. Others who have fallen.
  - c. We too may betray Christ.

We study the terrible tragedy of Judas, not for the facts of his life alone, but that we may avoid the awful mistake he made. Each of us have both good and bad traits in our nature just as Judas had. The trouble with him was that he cultivated the bad instead of the good, and that led to his downfall. This should be so vividly impressed upon the members of the class that it cannot be forgotten.

The tragedy of this man's life consists in the contrast between what he might

have been and what he actually became; between the depths to which he fell, and the heights to which he might have risen. And this is true of every human tragedy. The gulf which separates the two in the life of Judas is so wide that it is almost impossible to believe he could have spanned it.

What might Judas have been? An Apostle of Jesus Christ; a witness for Him to all nations, and a savior of men. He might have been honored to the latest generation as the first follower of Christ in Judea, and the only apostle chosen from that province. As an apostle of the Lamb of God, he could have reached all heights, and written his name with the other apostles in the twelve foundations of the wall of the holy Jerusalem, as it descended out of heaven from God, having the glory of God upon it, and a light like unto stones most precious, even like a jasper stone most precious. Rev. 21:10-14.

But he fell, and how great was his fall; like Lucifer, he went down to the bottomless pit, a son of perdition, because he cherished the evil in his nature instead of the good. He permitted himself to become a tool of satan instead of a witness for Christ.

Second Sunday, February 9, 1930.

### Lesson 6. The Test of Peter.

Text: Sunday School Lesson No. 6.

References: See account in four gospels, also McKay's "Ancient apostles," Chapter 9.

Objective: To teach us that no matter how favored and gifted a man may be, he cannot remain loyal to God if he boasts in his own strength, and relies upon that alone to sustain him in the hour of temptation.

Supplementary material: Farrar, "Life of Christ;" Papini's "Life of Christ;" Rae, "How to teach the New Testament." Very good.

- I. Personal strength of Peter.
  - a. Warm hearted.
  - b. Loyal to Christ.
  - c. Self-confident.
  - d. A natural leader.
  - e. An attractive personality.
- II. The occasion of this declaration of loyalty.
  - a. The Last Supper.

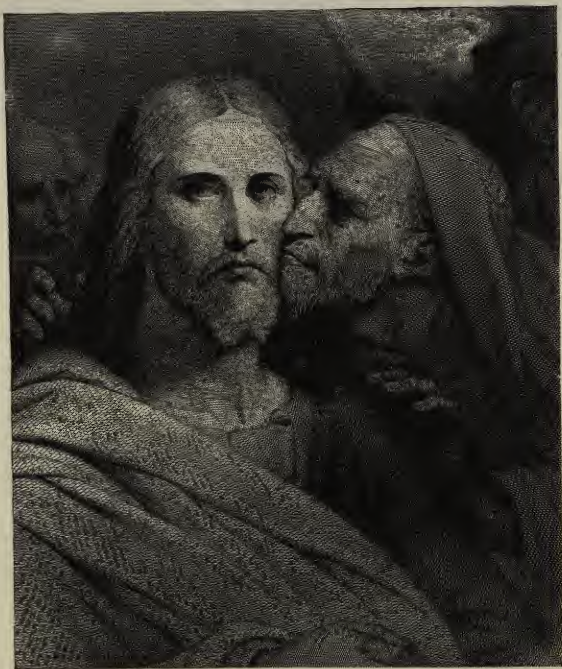


- b. Jesus' warning.  
Should have occasioned humility and self-inspection on the part of His disciples.
  - c. Peter's self confident boast.
  - d. Jesus predicts his denial.
- III. The test.
- a. Peter fails to keep watch in the garden.
  - b. The arrest.
  - c. Peter's cowardice in deserting Jesus.
  - d. He follows afar off.
  - e. His three denials that he knew Jesus.
  - f. His repentance.

IV. How we may profit by Peter's experience.

- a. Cultivate humility.
- b. "Let him that thinketh he standeth, take heed lest he fall."
- c. Do not rush heedlessly into temptation.
- d. Pray for strength never to deny Christ.

Peter's life is most interesting. It is filled with lights and shadows. We find him, both on the Mount of Transfiguration and the valley of darkness. Today he has reached his lowest level. Indeed we can hardly believe, it is the loyal, warmhearted, attractive Peter, who, in



THE KISS OF JUDAS

Ary Scheffer.



#### LATTER-DAY SAINTS' SUNDAY SCHOOL

On the right hand side of the picture is shown President Thomas Johnson, and his counselors. On the left hand side of the picture, Brother Fred L. Crandall, Superintendent, is shown leaning against the tree, (wearing glasses). Elder Lambert M.

the hour of his Master's greatest need, denied all knowledge of Him, after he had testified that He was Christ the Son of the Living God, and had boasted that he would go to prison with him and die for Him.

What a lesson to us, who sometimes are inclined to boast of what we will do and what we will not do! We, too, may stumble and fall where he fell. His temptation is a common one. Every Latter-day Saint boy and girl has to meet it—the temptation to deny Christ.

Let us consider for a moment the boy who leaves home for the first time. If his home environment has been one of strict adherence to the principles of the gospel, he has been taught to pray, and to sacredly repeat the name of Christ. His mother reminds him of this as with wet eyes she bids him goodbye and he bravely promises her that he will always remember her teachings.

Now he is among strangers and hears his religion spoken of with mockery and contempt,—his parents' faith is a subject of ridicule. The holy name of Christ is blasphemed, and His visit to Joseph is made a matter of derision. Then he is accused of being a Mormon, "Thou also art one of them," is said to him as it was to Peter.

Then comes the test. This is the trial of his faith. He is among enemies. They have nothing but contempt for those who profess his religion. What will he say? Will he be true to his ideals and the faith he has been taught to cherish? Well is it for him if he has a strength greater than his own. God is waiting to bless him with courage if he has sought His aid in prayer. How proud we are of him, if he quietly but firmly declares himself like this:

"Yes, I am a Mormon, I freely confess it, because I am proud of it, and want everybody to know it. My religion is sacred to me. The name of Christ which you blaspheme, is a holy name to me. I pray in His name and strive as best I can to walk in the light of His glorious life and teachings. That is what Mormonism has taught me, and that is why I love it."

Third Sunday, February 16, 1930.

#### Lesson 7. The Trial of Jesus

Text: Sunday School Lessons, No. 7.  
Reference: The Four Gospels.

Objective: To teach us patience and forgiveness under false accusation, and to endure without complaint, reviling



PUEBLO, COLORADO, WESTERN STATES MISSION.

Michie President of the Pueblo District is shown holding a baby, standing in the doorway.

and persecution for righteousness sake, even unto death.

Supplementary Material: Talmage, "Jesus the Christ." Farrar, "Life of Christ," Papini, "Life of Christ." Duma-  
low, "Bible Commentary", Rae, "How to teach the New Testament."

Suggestive Outline:

I. The hearing at night.

- a. The sanhedrin.
- b. False witnesses.
- c. Confession of Jesus.

II. Before Pilate.

- a. Character of Pilate. ?
  1. Indecision of character.
  2. False to his own convictions.
  3. Well meaning but selfish.
- b. Jesus accused of treason.
- c. Pronounced innocent.
- d. Sent to Herod and returned in mockery.
- e. Pilate seeks to release Him.
- f. Barabbas.
- g. Pilate again pronounces Jesus innocent yet condemns Him.
  1. He is scourged.
  2. The crown of thorns.
- h. "Behold the man!"
- i. He is sent to the cross.

Pilate was a typical man of the world. He was willing to do right so long as it did not interfere with his own interests. His sense of Roman justice convinced

him that Jesus was innocent, and that his government had nothing to fear from Him. He knew that Jesus was more loyal to Caesar than his accusers. He saw through the chief priests' hollow pretensions of loyalty, and was anxious to set Jesus free. But when they challenged him with the cry: "If you let this man go you are no friend of Caesar," that ended his interest in their victim. If his own position was to be endangered let the innocent Jesus be crucified.

How short sighted he was! He thought to save himself by condemning his prisoner, only to find that he pronounced his own doom. He prevailed for the moment, but his great crime did not save him from the fate that he dreaded. Soon he was accused of an unwarranted attack on the inoffensive Samaritans and summoned to Rome, where he was tried and exiled. From this degradation he never emerged, but like Judas came to an untimely end in a suicide's grave.

Poor Pilate! His seeming victim became the conqueror. And the unjust judge became the despised and forsaken exile. He sought to save his power and prestige by giving his endorsement of a great crime, but lost everything. If he could have looked down the centuries and heard his name spoken by millions

of human lips in condemnation would he have spoken the fateful words: "Take ye Him away and crucify Him." He asked Jesus: "Art thou King of the Jews?" and every ruler in the civilized world today will answer; "Yes, He is the King of Kings, and the Lord of lords." He was the perfect man, the flower of humanity, the noblest and the most beautiful life that ever was lived on this earth. Yes more than this, he was the divine Son of God, the Savior of the world.

Let us beware of Pilate's fate, for we are like him in many ways. We, too, are busy heaping honors and riches upon ourselves. Like him we let our personalities become materialized. We are in danger of becoming so engrossed in our selfish success that we have no time or place for the beautiful and good incarnated in the best people of our day. Suppose Jesus should come to earth again in the guise of a peasant as he did nineteen hundred years ago. How would we treat Him? Would we let Him stand in the way of our material success? Or would we do as Pilate did?

Fourth Sunday, February 23, 1930.

#### Lesson 8. The Crucifixion of Jesus.

Text: Sunday School Lesson No. 8. Reference: The Four Gospels.

Objective: To teach us that the cross is the symbol of God's hatred of sin, and of man's salvation through obedience to the gospel plan as revealed by Jesus.

Supplementary Material: Talmage, "Jesus the Christ," Farrar, "Life of Christ" Papini, "Life of Christ," Dummelow, "Bible Commentary," Gore, "A New Commentary," Rae, "How to teach the New Testament."

#### Suggestive Outline:

- I. Jesus' Death voluntary.
- II. He is scourged.
  - a. Preliminary to execution.
  - b. How performed.
  - c. The effect.
  - d. "By His stripes we are healed."
- III. The Need of His Death on the cross.
  - a. To show God's hatred of sin.
  - b. Responsibility of those who put Him to death.
  - c. What the cross means to us.
- IV. Details of his death.
  - a. How crucifixion was performed.
  - b. Suffering greater because of scourging.
  - c. Words spoken on the cross.
    1. "Father, forgive them; for they know not what they do."
    2. "Verily I say unto thee, today shalt thou be with me in paradise."

3. "Woman, behold thy son. Behold thy mother!"
4. "My God, my God, why hast Thou forsaken me?"
5. "I thirst."
6. "It is finished."
7. "Father, unto Thy hands I command my spirit."

Note: Let one of the pupils find the references to these sayings.

The scourging was preliminary to the crucifixion. It may be that Pilate secretly hoped that the accusers of Jesus would be satisfied when they saw Him suffer under this terrible punishment. Let us follow Jesus into the courtyard of Pilate's palace. Here he was handed over to the cruel executioners and callous soldiers of the guard, who delighted to inflict as much pain as possible upon condemned victims. His clothing was removed and he was bound to a pillar so that his back was bent and the skin tense. The blows were inflicted with switches or thongs, at the extremities of which were pieces of bone or lead. Even at the first blow blood was drawn, and before the end of the ten or fifteen minutes punishment were ended streams of blood flowed from the deep wounds cut by the thongs. Sometimes the scourging killed the victim. It nearly killed Jesus.

If Pilate had expected to soften the hearts of the cruel priests by ordering Jesus scourged, he was disappointed, for they only cried the louder for his death. Nothing could satisfy them but his crucifixion. They were scandalized beyond measure when the rough soldiers in mockery, broke off twigs from a thorn plant and wove it with their mailed hands into a rude wreath or crown, and thrust it down over the Savior's brow, the thorns lacerating his flesh and causing great pain. Then over his bleeding body they threw a cast off robe, placed a reed in his hands for a scepter and bowed before him, crying: "Hail King of the Jews." It was not Jesus so much the soldiers mocked as the people he came to save, and they were insulted because He was called their King. But Jesus bore it all in humble submission. Let us not forget that this was also part of the divine plan to make clear to us how God hated sin. For, "by his stripes we are healed."

It is said of Count Zinzendorf, the founder of the Moravian church, that he was one day walking through a large picture gallery looking at the various pictures on exhibition. Suddenly his attention was arrested before a notable *Ecce Homo*—a picture of Jesus with the crown of thorns on His bleeding head.



The artist's legend was, "All this I have done for thee; what hast thou done for me?" The picture sermon sunk deep into his soul, and he entreated God to grant him "the fellowship of sufferings with Jesus." The result was the organization of the United Brethren, the most ardent missionary church in the world.

It was the custom among the Romans that the executioners at a crucifixion should divide among themselves the clothing of the criminals. The raiment was taken off before the sufferer was nailed to the cross. Jesus also suffered this humiliation. There was not a drop of the bitter cup he did not drain. The soldiers probably had few opportunities

to obtain garments of the quality worn by Jesus. The one who won them must have been envied by the others.

We have no exact description of the clothing worn by Jesus, but he was probably dressed like other men of that time, and would therefore have:

1. A short sleeved linen shirt reaching almost to the ankles.
2. A long girdle or scarf of white linen, wound several times around the waist.
3. An upper garment of white wool, a rather large oblong shawl with tassels at each corner.
4. A head dress, wound like a turban.
5. Leather sandals.

## OLD TESTAMENT DEPARTMENT

*General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin*

### LESSONS FOR FEBRUARY

Course A—Ages 12, 13 and 14.

First Sunday, February 2, 1930

Lesson 5. Cain and Abel.

Text: Sunday School Lessons, No. 5.

References: Genesis, chapter 4; Pearl of Great Price, Book of Moses, chapter 5; Taylor's "Meditation and Atonement," Chapter 7.

Objective: To show that Salvation through Jesus and His atonement was taught to Adam and Eve immediately after their fall.

Suggestive Outline:

- I. Review the incidents related to the fall.
- II. Compare the life in the Garden with the life outside.
- III. Compare Adam's mental attitude after the Fall. Read II Nephi, Chapter 2:18 and Book of Moses 5:4-15.
- IV. Cain's mental attitude—Book of Moses 5:16.
- V. The beginning of Revelation—Book of Moses 5:6-10.

(Note: God gave Adam commandments; he obeyed; the angel came and explained the commandment, then followed the testimony of the Holy Ghost, which resulted in greater understanding and appreciation. Note also Cain's attitude—Book of Moses 5:16. See what happened in his case. The purpose of this lesson is to make plain to the children the great fundamental facts of the

Gospel's plan. The free agency of man, the fall, salvation through Jesus and His atonement. See that children understand the two great spirits in the world—the spirit of the serpent and the spirit of Satan. (See Book of Moses 5:18 and 21.) And the Spirit of the Lord. Contrast Book of Moses, Chapter 5:5 and 5:18. Note that Satan used exactly the same method with Cain as he did with Eve, but that his appeals (temptations) were, of course, different. The logic of the serpent appealed to high-minded Eve, for he promised a position like the Gods, knowing good and evil; to the baser Cain he appeals to Cain's spirit of envy, love of gain and jealousy. (Book of Moses 5:33.)

Lesson Enrichment:

"We shall commence this portion of our subject by showing that sacrifices have been offered from the very earliest times, and that when performed under divine instruction, they prefigured and typified the sacrifice of the Son of God, and that it was with this view these sacrifices were offered up.

"It is recorded in the fourth chapter of the Book of Genesis that, 'Adam knew Eve, his wife; and she conceived, and bore Cain, and said, I have gotten a man from the Lord. And she again bore his brother Abel: and Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought the firstlings

of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain and to his offering, he had not respect." (Genesis 4:1-5.)

"As these sayings found in King James' translation of the Bible are very limited, and somewhat obscure, we will here refer, as a starting point on this subject, to the account given of these events in the Pearl of Great Price, which is a selection from the revelations, translations and narrations of Joseph Smith, the Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints. For in that translation it is stated that Adam, previous to these acts of Abel and Cain, offered up a sacrifice by the direct command of God. It is there written that the Lord gave unto Adam and Eve, "Commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not; save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth; wherefore thou shalt do all that thou doest in the name of the son. And thou shalt repent, and call upon God, in the name of the Son, forevermore." We are further informed that, "Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters."

From the above it would seem that Adam, until instructed by the angel, did not know the reasons for the offering up of sacrifices, nor the object that the Lord had in view in requiring this offering at his hands; for, being asked by the angel why he performed this rite, he said, "I know not, save the Lord commanded me," and the object of the visit of this holy being to Adam evidently was to show him why he was called to offer a sacrifice to the Lord, as, on Adam expressing his ignorance of the intent of this offering, the angel stated very explicitly that this thing was "a similitude of the sacrifice of the Only Begotten of the Father." We have here given a reason why Adam offered up this sacrifice. We may hereafter explain why it was necessary that the sacrifice of the Son of God should be made.

"These sacrifices, which were similitudes of the sacrifice of the Only Begotten, were continued from that time until as is stated in the Scriptures, Jesus

came to offer "His own body once for all." Heb. X, 10.

We will now return to the sacrifice offered by Cain and Abel, and give the statement in relation thereto contained in the Pearl of Great Price. It is as follows: (See and read: Pearl of Great Price, Book of Moses, Chapter 5:18; 26.)

From the above it would appear that Satan, or Lucifer, was "also before the world," and that the term "also" refers to another personage, and that personage was the Messiah, the Christ, the well Beloved Son, who we are told, was the lamb slain from before the foundation of the world; and it is obvious that Lucifer, who is elsewhere called the Son of the Morning, had one important role to play upon the earth as well as the Messiah, and that he occupied a very prominent position before the world was, and still occupies that position in opposition to his Heavenly Father, to the Son of God and to the interests of humanity, which opposition will continue, we are informed, until he shall not only be bound, but cast into the bottomless pit, as stated by the Apostle John. (See Revelations 20:1-3.) \* \* \* The operations of Satan in opposition to the designs and purposes of God are frequently noticed in Holy Writ. Reference has already been made to his control over Cain and the results thereof, and unfortunately for them, Cain was not the only one in that early age of the world's history over whom Satan gained the mastery." (President John Taylor's, "The Mediation and Atonement," pp. 61-64.)

## Second Sunday, February 9, 1930

### Lesson 6. Cain and Abel (Continued).

Text: Sunday School Lessons, No. 6.

References: Genesis, Chapter 4; Pearl of Great Price, Book of Moses, Chapter 5.

Objective: To teach the fundamental meanings of man's social life on earth.

Suggestive Lesson Outline:

I. The Beginnings of Man's economic life. Pastoral and Agricultural conflicts. Note the early beginnings of competition for the land. Nomadic versus stationary homes, etc. Genesis 4:1-2 and 16-20.)

#### II. Origin of Sacrifice.

- a. Symbolical. (The offering of the Firstlings.)
- b. Votive offering. (An offering made in witness of a Promise Given.)
- c. Gift. (An offering for the benefit of others or the whole—tithing and Fast Offerings.)

- d. Sacrifice struck as a witness to a contract. (To witness sacredness of agreement and to emphasize penalty to the breaker of the covenant.)

(Note: The purpose of this section of the lesson is merely to clear up in the minds of the students the conflicting notions which may occur due to the complex use of the word sacrifice, and to emphasize especially the importance of the Great Sacrifice of our Lord and the sacraments related to it. Contrast the sacrifice in fact with the symbols.)

### III. The first murder.

### IV. The fact of Physical death brought home to the group.

### V. The meaning of the punishments put upon Cain.

#### a. The curse.

#### b. Cain's reaction.

c. The lesson of the mark put upon Cain. (Note that Cain thought that men would kill him because he had killed a man. God places His disapproval on individual vengeance and private punishment inflicted by individuals. Note that society has accepted this theory. Murder is a crime against the state. (See Gen. 4:12-15.)

### VI. The beginning of music and metal work. (Genesis 4:21-22.)

### VII. The beginning of Blood feud. (Genesis 4:23-24.)

### VIII. The beginning of ordered worship. (Genesis 4:26.)

### Lesson Enrichment:

"It must not be supposed that it was the Nature of the offerings that caused God to reject the one and to accept the other. The writer of Hebrews explains it.

'By faith Abel offered unto God a more excellent sacrifice than Cain.' Here we have the first great principle of sacrifice. The value of the offering depends not on the character of the offering, but of the character of the offerer. It is not the sacrifice that determines its acceptability or rejection. It is the man who makes it. To us this seems simple. But to the Ancient Israelite it was a revolutionary thought. To him the efficacy depended on the value of the offering. It took more than one generation to burn this idea into his consciousness. Over and over again Israel had to be taught that mercy and obedience are what make sacrifice acceptable to God. Here then is the very first lesson we get on the essentials of sacrifice. It is quite as applicable in our day and to us as it was to Cain.

"And it came to pass, when they were in the field that Cain rose up against

Abel, his brother, and slew him. And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not; am I my brother's keeper?"

"It was probably not the refusal of Cain's sacrifice that caused him to commit the crime of murder. His character was already made before that day. The course that men pursue is not marked all at once. It depends upon their training, their thoughts, their attitude, their yielding to temptation. If iniquity is nursed within, our prayers or offerings are not likely to be of any avail. Sin tends to develop sin. Like every other trait of character, sin is a growth.

"It may be that when Cain took his offering of the harvest to present to the Father no thought of murder was in his heart. But great sins are not born in a moment. It is continued evil thinking that ripens into evil action. The murder of Abel may have begun by the side of the altar, but the germ of murder was laid before Cain came to the altar. Its consummation followed almost as a matter of course.

"The fact that Cain did not scruple to add a lie to his crime is evidence of a calloused conscience. Thus when the Lord asks Cain, 'Where is Abel thy brother?' he coolly and sullenly replies, 'I know not.' It is this lie that leads us to a better understanding of the further answer, 'Am I my brother's keeper?'"

Then it is that Cain is made aware of God's displeasure, and whosoever disowns, neglects, or disobeys His command must carry the responsibility. He shall be a fugitive and a wanderer in the earth, hid from the face of God. It seems clear from the incident here revealed that God intended from the beginning to make man in a measure responsible for the acts of his fellows. Christ exemplified this principle. It was the motive force that led him to leave his heavenly abode and come to earth.

"In the punishment of Cain there is mercy mingled with justice. It has become almost proverbial to speak of 'The brand of Cain.' But this brand, whatever other significance it may have had, was intended for his protection, 'lest any finding him should kill him.'

"It was a sign appointed by God extending to Cain God's mercy as well as a punishment for his sin. The bitter meaning of the sign is thus expressed by J. H. Newman in, 'Verses on Various Occasions.'

"I bear upon my brow the sign

Of sorrow and of pain;

Alas! no hopeful cross is mine,

It is the brand of Cain.

"The course of passion, and the fret  
Of Godless hope and fear—  
Toil, care, and guilt—their hues have set,  
And fixed their sternness there.

"Savior! wash out the imprinted shame;  
That I no more may pine,  
Sin's martyr, thought not meet to claim  
Thy cross, a saint of Thine."

The aims and teachings of the story may be summarized as follows: (1) God does not regard the form, but the substance of worship. (2) It is the spirit of the worshiper that counts with the Lord. (3) Great crimes are committed only by men whose characters have been gradually debased. (4) Man is free to act as he chooses. (5) He who repudiates his responsibility as his brother's keeper cannot be accredited as keeping God's commandments. (6) Unconfessed guilt is continuing guilt. (7) God is merciful even to gross sinners.

### Third Sunday, February 16, 1930

#### Lesson 7. Enoch.

Text: Sunday School Lessons, No. 7. References : Genesis 5:18-24; Jude 14 and 15; Hebrews 11:5. Book of Moses 6:21-68. Encyclopædia Britannica under "Enoch."

Objective: To show that man can live and be happy only as he fits into the conditions that surround him. (The righteous are unhappy among evils, ills, and the wicked. The unrighteous cannot bear the company of the good.)

#### Suggestive Outline:

- I. Enoch's place in the Patriarchal line.
  - a. The Genealogy of the Sethites.
  - b. Priesthood's descent.
- II. Enoch as he is understood in the sacred and profane history of the Jews.
  - a. Josephus' record.
  - b. The traditional Book of Enoch and the Book of the Secrets of Enoch.
- III. Enoch's position according to Latter-day Saints' thought and literature.
  - a. The Pearl of Great Price.
  - b. The Book of Moses.
  - c. Enoch's Vision.
  - d. The Establishment of the City of Enoch.
  - e. Zion.
    1. Its meaning.
    2. As a historical fact.
    3. As a prophetic possibility.
- IV. Enoch's Translation.
  - a. The meaning of "Enoch walked with God."
  - b. The fact of immortality taught

by his translation. Its importance therefore in the scheme of the Gospel's evolution through revelation.

#### Lesson Enrichment:

"Enoch is said to be the seventh from Adam (Jude 14). This is counting both Cain and Abel among the Patriarchs. From the time of Seth until the birth and calling of Enoch there was an un-interrupted line of righteous men holding the Priesthood, but a special dispensation of the Gospel seems, nevertheless, to have been given unto Enoch. The information we have of this patriarch in the Bible is extremely meagre, the references being found in Gen 5:18-24. \* \* \* Apart from these references the only reliable information we have of Enoch is to be found in the Book of Moses, (P. of G. P.) chapters 6 and 7. The occasion for giving the dispensation of the Gospel to Enoch seems to have been the development of very great wickedness among the antediluvians and the Lord called upon Enoch out of heaven appointing him to prophesy unto the people concerning the impending calamities to fall upon them, and to cry repentance unto them. It is from the Book of Moses, chapter VI, that we learn how complete was the dispensation of the Gospel committed unto Enoch; for therein is the cause of Adam's Fall, the means of redemption provided, as also an account of Adam's acceptance of the Gospel set forth in considerable detail. Among the great events of the dispensation committed unto Enoch is first the account given by prophecy of great battles between the people of Canaan, who were descendants of Cain, the murderer, and other inhabitants of the earth, chiefly the people of Shum. Second, the fact that the rest of the descendants of Adam hold aloof from association with the descendants of Cain, who were cursed with blackness and their land made desert. (Book of Moses, Chapter 7). Third, the separation of the righteous following Enoch from their enemies who fought against God. Fourth, of God taking up his abode in the city of Enoch, Zion, the home of the people of one heart and one mind, called also the city of holiness, ('for this is Zion, the pure in heart,' Doctrine and Covenants XCIV). And finally, of the separation of the city of Enoch from the earth by translation; from which circumstance there went forth the saying among the inhabitants of the earth, 'Zion is fled.' Doubtless among all dispensations of the Gospel committed to man the dispensation given to Enoch was one of the most glorious.

\* \* \*

"According to the Old Testament he



walked with God. \* \* \* Walking with God implies the close fellowship with Jehovah which it is possible for a human being to enjoy on earth. As a reward, therefore, of his extraordinary sanctity, he was transported into heaven without the experience of death. Elijah was in like manner translated; and thus was the doctrine of immortality palpably taught under the ancient dispensation. The traditions of the Jews have ascribed to Enoch many fabulous qualities. They have invested him with various attributes and excellencies for which the Bible furnishes no foundation. Accordingly, he is represented as the inventor of letters, arithmetic, and astronomy; as the first author from whom several books emanated, etc., etc. (The Seventy's Course in Theology, Second Year (1908), pages 73 and 74.)

#### Fourth Sunday, February 23, 1930

##### Lesson 8. Noah.

References: Genesis 5:29-32; 6, 7, 8, 9. Book of Moses, 8:8-24.

Objective: To show that it is possible for man to live a righteous and upright life even though he be surrounded by wickedness and evil doers.

##### Suggestive Lesson Arrangement:

- I. The conditions in the earth before the flood.
- II. Noah.
  - a. His birth.
  - b. His character.
  - c. His place in Bible History.
- III. The Call of Noah—his mission.
- IV. The Flood.
- V. Noah after the flood.
  - a. Renewal of the Covenant.
  - b. The curse upon Canaan.

##### Lesson Enrichment:

"It is an old tradition of the Rabbinical Jews, on which they lay great stress, that at this juncture Noah delivered to his children seven precepts, to be enjoined upon all their descendants. These prohibit: 1, idolatry; 2, irreverence to the Deity; 3, homicide; 4, unchastity; 5, fraud and plundering; the 6th enjoins government and obedience; and the 7th forbids to eat any part of an animal still living. Mr. Sheldon has largely illustrated these precepts, and regards them as a concise tablet of the Law of Nature. Though we have no positive evidence of their having been formally enjoined by the great patriarch, we can have no great reason for rejecting such a hypothesis." (Biblical Literature, Kitto.)

"Why was he so signally unsuccessful as a preacher? Was it because the message of righteous was unpopular? It may

well be. Righteousness is often the one thing that men refuse to lay hold on, the preaching of conduct and character and reform, they will have none of it. You remember the hope expressed by his father Lamech. 'He shall comfort us concerning the work of our hands, because of the ground which the Lord hath cursed.' It has been said that these words mean: 'His piety shall profit us, his prayers shall bring good harvests.' Though Noah's words have been words of pleading, and his appeal may have included a promise of God's pardon if followed by repentance, yet this man, notwithstanding his conciliatory tones, became a thorn in the side of the old world.

"He stands a solitary figure against the multitude. He plants himself in the highway and raises the call to repentance with the solemn warning, 'except ye turn from your wickedness, God will bring a flood of water to destroy the earth.' They heed him not. His call is vain. The curtain falls. The earth is submerged. The rush of water overwhelms the world.

"By the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished."

"Besides being a preacher of righteousness, Noah was an ark builder. He was both because God called him. In consequence of the corruption of mankind he was instructed to prepare an ark that he might save himself and his family from the deluge which God said he was about to bring. Noah was simple enough, nay, he was great enough to take God literally. And so he built an Ark.

"Thus not only Noah himself but every tree that fell in the forest, and every plank that was laid in the ark, every axe-stroke and the echo of every hammer was a louder and ever louder call to the men of that corrupt day to flee from the wrath to come. But, sad to say, the very men without whose help the ark would never have been built: the very men who felled the trees, and planned and laid the planks, and careened and caulked the seams of the finished ship—these very men failed to take passage in that ship for themselves, for their wives and for their children."

"The flood was over. Noah removed the covering of the Ark and looked out upon the world. It was a new world, and he was a new kind of man, a second Adam, with new responsibilities. Many changes had taken place. His was the duty of facing them and adjusting himself to the new conditions.

"And Noah builded an altar unto the

Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.'

"What was Noah's relation to the Old World? 'Were the promises, the traditions, the events, the genealogies of the Old World of any significance now?' These were the questions that naturally arose in Noah's mind. Did the flood mark the going out of one order and the coming in of another? The scriptural answer to this question is stated thus: 'And God spake unto Noah and to his sons with him, saying, And I, behold, establish my covenants with you, and with your seed after you.'

"The flood was not without its lesson or its import. Man cannot disobey God's command with impunity and go unpunished. God's purpose in the creation of man was yet to be fulfilled, and the world must still go on. Catastrophies are sometimes God's lessons to humanity and do not cut short his purposes. The flood came that God's plan might be fulfilled.

"God's covenant with Noah is of interest. It has to do with man's continued existence in the world. The primal command is renewed: "Be faithful and multiply and replenish the earth." The taking of human life is to be reckoned a capital crime. The maintenance of the life of the race is guaranteed. The regularity of the seasons is assured.

"If we were to study the covenant in

detail, it might be sub-divided as follows: (1) The source, (2) the scope, (3) the purpose and (4) the sign. A mere suggestion as to what each of these are is all that can be given.

"The source of the covenant is important because its author is God. God's guarantee, so to speak. 'I behold, I; 'I will,' 'I make,' 'I have established,' etc. Everything connected with the source of the covenant seems to be 'By grace of God.'

"The scope is likewise noteworthy. It comprehends Noah and his sons and their seed after them and every living creature." This is all inclusive, as broad as the universe.

"The purpose is not less significant. Humanity shall not again be destroyed by a flood; a consolation throughout the ages. God pledges himself not to again bring a wholesale judgment of destruction upon the race of man.

"The sign of the covenant is specially emphasized. The rainbow is given a new and spiritual meaning. 'While the earth remaineth seed time and harvest, and day and night shall not cease.' Our faith lays hold of God's promise. His word and the sign go together. They can never be separated. The cloud that threatened and then discharged its awful fury now becomes the sign of promise and of hope." (Oliver C. Dalby in the "Deseret News.")

## BOOK OF MORMON DEPARTMENT

*General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton*

### LESSONS FOR JANUARY Course B—Ages 18, 19 and 20

#### Introduction

The 1930 Course of Study in the Book of Mormon will consist of a consideration of the claims which the book makes respecting its origin and character, its purpose and mission to mankind; also the claims which the Church of Jesus Christ of Latter-day Saints makes with respect to its delivery to the Church through the instrumentality of Joseph Smith by the hands of an angel who claimed to be the divinely appointed custodian of the record through the intervening centuries. Some of the outstanding questions which members of the Church and those not of us are constantly asking are: What value is to be found in the Book of Mormon as a volume of Scripture such as it is held

to be by our people? What value does the Church place upon it as a historical record of a branch of the House of Israel? What value does it possess as a revelation of Divine Truth as related to the principles of the Gospel of Jesus Christ? Is it really the Word of God? Has it been and is it still a source of spiritual light, guidance and power in pointing out to man the way of salvation? Is it in reality a part of God's great testimony of Himself and His Son, Jesus Christ? Has it the power of appeal to the souls of men with respect to their acceptance of Christ and their obedience to the Gospel? Has it, and does it call men to Christ and lead them to the service of the Master?

In its relation to the Restoration of the Gospel in this Dispensation has it really proven itself to be an instrument of restoration? What principle of faith,

what divine power, what ordinance of the Church has it been instrumental in restoring? Has it been an agency of conversion? Who have been brought to a knowledge of the truth through it? Who, if any, are being brought into the Church and to a knowledge of the gospel by means of the Book of Mormon today? After a century of study and criticism does it stand unshaken as the thing it claimed to be in the beginning or has it fallen into disuse and is it destined to oblivion and neglect? Is there a demand for the book? Is it still read? Do the Elders of the Church still disseminate the book in the great missionary work of the Church? Has its historicity any value? Has it been proved historically reliable and valuable?

These questions along with others which relate to the internal and external evidences of the divine character of the book will be given proper consideration. The credibility of the testimony of Joseph Smith and the other eleven Witnesses to the divine claims of the book will be reviewed and their testimonies analyzed. The foundations of our faith in this miraculous book, miraculous in the extreme with respect to its origin, its preservation and possession in our day and time will be treated.

What is the outspoken message of the Book? In what voice does it speak to those who read it with an open mind and receptive heart?

This is a cursory outline of the manner of treatment of the subject and of the matter to be given consideration.

To the Teacher:

You have an inspirational year ahead of you—inspirational to you and to the fine, intelligent, inquisitive young men and women that will constitute your class.

It is suggested that when you give out the leaflets, you urge careful reading of the evidences advanced. Ask the class members to weigh these evidences to see how much value they possess in the mind of the class. Naturally, different class members will have different views. Bear in mind that the young men (and possibly young ladies) of your class, will soon be in the missionary field defending the Book of Mormon. It is necessary, therefore, that they should read the leaflets carefully, then have liberal opportunity in the class to give their own reactions. The class should be an open forum for free but constructive discussion. Let them get these arguments into their consciousness, ready for later use in the missionary field. Each Sunday should give them added conviction, added arguments, added evidences, added talking points on the divinity of the Book of Mormon.

For January:

Ask the class to read and analyze the preface, Joseph Smith's story of Moroni's visits to him, and the added information on the coming forth of the book as given in the leaflets. Let them come to the class prepared to tell how these stories confirm our belief in the book.

The testimony of the three witnesses and of the eight witnesses should be treated separately. Follow the history of the three witnesses. Did they, or did they not ever repudiate their statements, despite the later falling away from the Church?

At the end of the month have individual class members give a symposium of all the arguments and versions presented during the month, pointing toward the divinity of the book. Require each one to produce all the material at home to support each claim presented.

#### First Sunday, January 5, 1930

Text: Sunday School Lessons, No. 1.

Lesson 1. The original and ancient preface of the Book of Mormon. What it professes to be. Claims as to inspiration, verbal or otherwise, compared with those unwisely made for the Bible.

#### Second Sunday, January 12, 1930

Text: Sunday School Lessons, No. 2.

Lesson 2. Contents of the Book. How it came into being. Who were the authors. Purpose of the composition. Motives. Divine or human. Peoples whose history it claims to be. Origin of the peoples and their relation to Israel. Relation of the Book of Mormon to the Bible.

#### Third Sunday, January 19, 1930

Text: Sunday School Lessons, No. 3.

Lesson 3. Joseph Smith's account of the manner of his receiving the Book. The person and character of the person who delivered the book to him. The official place given by revelation as to the place of the Book of Mormon in the Church. Its value with respect to the gospel.

#### Fourth Sunday, January 26, 1930

Text: Sunday School Lessons, No. 4.

Lesson 4. Testimony given to the Witnesses as to the origin of the book, and power by which it was translated. How they became witnesses and how deeply they were impressed with the miraculous manifestation to them.

### FEBRUARY LESSONS

Note: We regret that the lessons for February did not arrive in time for publication in this issue.

# CHURCH HISTORY DEPARTMENT

*General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman*

## LESSONS FOR FEBRUARY

Note:—In presenting these lessons the teacher must ever keep in mind the idea that God is using the lands, men, nations and institutions of the world to work out his purposes. The great vision of Nephi, and the prophetic vision of John, the Revelator, covering in prophecy the history of the world, point definitely to this conclusion, for God, the ruling power over them. Moreover the preparation to his prophets the destiny of nations and institutions unless he exercised some power over them. Moreover the preparation for the establishment of the Church of Jesus Christ in our dispensation, and its subsequent growth and development all reveal that God is concerned and is working out his purposes in the earth. This thought, then, must serve as a pivot around which all the lessons center.

First Sunday, February 2, 1930.

### Lesson 5. America Colonized.

Text: Sunday School Lesson, No. 5.  
Supplementary References: Muzzey, *American History*, chapters 1 to 3; Forman, *Our Republic*, chapters 2 and 3; Thomas, *A History of the United States*, chapters 2 to 5; Hockett, *A Political and Social History of the United States*, chapters 1 to 4; Tyler, *England in America*; Greene, *Provincial America*.

Objective: To show that God established His liberty loving people in America.

#### Organization of Material:

- I. The Lord was ready to colonize America.
  - a. He had unveiled it.
  - b. He had prepared a liberty loving people in Europe.
- II. The Lord directed people from many states in Europe to colonize America.
  - a. He urged the Spaniards.
  - b. He urged the Dutch.
  - c. He urged the French.
  - d. He urged the English.
- III. The Lord made America a melting pot of European immigrants.
  - a. He brought races of various ideals to America.
  - b. He modified these races by an American environment.

#### Lesson Enrichment:

"The opening up of America was a presentation of opportunity to mankind unprecedented in all history. It was as if the peoples of Europe had come into some splendid legacy. Their world had suddenly quadrupled. There was more than enough for all; they had only to take these lands and continue to do well by them, and their crowded poverty would vanish like a dream. \* \* \* The powers of Europe began a frantic 'Claiming' of America. Spain who claimed first and most, and who for a time was 'mistress' of two-thirds of America, made no better use of her possessions than to bleed herself nearly to death therein \* \* \* ."

Such small settlements as the Swedes made in America fell into the hands of the Dutch.

The absolutist efforts of James I and Charles I, and the restoration of Charles II, had the effect of driving out from England a great number of sturdy-minded, republican-spirited Protestants, men of substance and character, who set up in America, and particularly in New England, out of reach, as they supposed, of the king and his taxes.

The Dutch settlements, with the Swedish, also succumbed to Britain.

The British colonies were being very solidly settled by a good class of people." —Wells, *The Outline of History*, pp. 802 - 807.

Application: What can we do to perpetuate the ideals of the liberty loving colonizers of America?

Second Sunday, February 9, 1930.

### Lesson 6. A Free Government Established

Text: Sunday School Lesson, No. 6.  
Supplementary References: Thwaites, *France in America*; Borne, *Spain in America*; Muzzey, *History of America*, chapters 4 to 6; Thomas, *A History of the United States*, chapters 6 to 8; Forman, *Our Republic*, chapters 4 to 8; Hockett, *A Political and Social History of the United States*, chapters 5 to 11; McLaughlin, *The Confederation and the Constitution*; Howard, *Preliminaries of the Revolution*; Martin, *History of United States*, chapters 1 to 3; Lecky, *The American Revolution*.



Objective: Under God's direction religious and political liberty were given to the people of America.

Organization of Material:

I. America was freed from non-English peoples.

- a. The Dutch conquered the Swedes in the Delaware valley.
- b. The English conquered the Dutch in the Hudson valley.
- c. The English conquered the French in the St. Lawrence and Mississippi valleys.
- d. The Indians were subdued.
- e. The Spaniards were pushed beyond the Mississippi river.

II. America was a proving ground for free institutions.

- a. The colonies had assemblies elected by the people.
- b. The colonies had trial by jury.
- c. The colonies gradually adopted religious toleration.

III. America was dedicated to political and religious liberty.

- a. The Revolutionary war brought independence.
- b. Political independence was guaranteed by treaty of Paris.
- c. The constitution guaranteed political and religious freedom.

Lesson Enrichment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievance." Amendments to the Constitution, Article I.

Application: By rendering obedience to law, we can preserve the religious and political liberty established by our forefathers.

Third Sunday, February 16, 1930.

#### Lesson 7. Paternal Ancestors of Joseph Smith, "A Choice Seer."

Text: Sunday School Lesson, No. 7. Supplementary References: Joseph Fielding Smith, *Essentials of Church History*, pp. 25 to 29; Lucy Mack Smith, *Joseph Smith and His Progenitors*, pp. 31 to 37; Joseph Smith, *History of the Church*, Vol. 1, p. 2.

Objective: To show that the Lord selected the paternal ancestors of Joseph Smith, the Prophet.

Organization of Material:

I. Robert Smith (? - ?).

- a. Robert Smith was born in England.

b. In his early youth he went to Boston, England.

c. Later he went to London, England, where he sailed for America, 1638.

d. He settled in Boxford, Massachusetts.

e. He married Mary French.

f. Robert and Mary Smith were pioneers of America.

II. First Samuel Smith (1666-1748).

a. First Samuel Smith was the son of Robert and Mary Smith.

b. He was born at Boxford, January 26, 1666.

c. He married Rebecca Curtis of Topsfield, Massachusetts.

d. He made his home at Topsfield.

e. He was a prominent citizen of Topsfield.

f. He died July 4, 1748; his wife, March 7, 1753.

III. Second Samuel Smith (1714-1785).

a. Second Samuel Smith, born at Topsfield, January 26, 1714, was the son of Samuel and Rebecca Smith.

b. He married Priscilla Gould of Topsfield, November 14, 1785.

c. He became the most prominent citizen of Topsfield.

d. He was active in the struggle of Independence.

e. He died November 22, 1785, at Topsfield.

IV. Asael Smith (1744-1830).

a. He was the son of Second Samuel Smith and was born at Topsfield, March 7, 1744.

b. He married Mary Duty of Windham, New Hampshire, February 22, 1757.

c. After his marriage he lived both in New Hampshire and Massachusetts.

d. He served with the colonial forces during the Revolution.

e. He revered the federal constitution.

f. He was a man of liberal religious views.

g. He moved with his family to Tunbridge, Vermont, in the Spring of 1791.

h. He predicted the life work of Joseph Smith, the prophet.

i. He died at Stockholm, St. Lawrence County, New York, October 1, 1830; his wife, at Kirtland, Ohio, 1836.

V. Joseph Smith, Senior, (1771-1840).

a. He was the son of Asael Smith.

b. He was born at Topsfield, July 12, 1771.

- c. He moved with his father to Tunbridge, Vermont, 1791.
- d. He procured a farm at Tunbridge.
- e. The remainder of his career will be told in succeeding lessons.

Lesson Enrichment: "But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

"Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of my covenants, saith the Lord.

"And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, said the Lord.

"And thus prophesied Joseph, saying: Behold that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise.

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." Book of Mormon, Second Nephi, chapter 3, verses 11 to 16.

Application: How may we honor the men and women whom God has chosen to lead us at the present time?

Fourth Sunday, February 23, 1930.

#### Lesson 8. Maternal Ancestors of Joseph Smith, "A Choice Seer."

Text: Sunday School Lesson, No. 8. Supplementary References: Joseph Fielding Smith, *Essentials of Church History*, pp. 29-31; Lucy Mack Smith, *Joseph Smith and His Progenitors*, pp. 1-30.

Objective: To show that the Lord chose the maternal ancestors of Joseph Smith, the Prophet.

Organization of Material:

I. John Mack (1653-1721).

- a. He was born in Inverness, Scotland, March 6, 1653.

- b. He came to America about 1669 and settled in Salisbury, Massachusetts.
- c. He married Sarah Bagley and moved to Lyme, Connecticut.
- d. He died at Lyme, February 24, 1721.

#### II. Ebenezer Mack (1697— ?).

- a. He was the son of John Mack and was born in Lyme, Connecticut, December 8, 1697.
- b. He married Sarah Huntly.
- c. He was the minister of the second Congregational Church.
- d. He tasted poverty in his declining years.

#### III. Solomon Mack (1735-1830?).

- a. He was the son of Ebenezer Mack.
- b. He was born in Lyme, Connecticut, September 26, 1735.
- c. He was engaged in the King's service 1756 to 1759.
- d. He married Lydia Gates in 1759.
- e. He and his wife moved to Marlow, 1761.
- f. He enlisted in the American army in 1776.
- g. He made his home in Gilsum, New Hampshire, after his discharge in 1780.

#### IV. Lucy Mack (1776-1836).

- a. She was the daughter of Solomon Mack.
- b. She was born in Gilsum, New Hampshire, July 8, 1776.
- c. She spent her birthood days in Gilsum.
- d. In 1795 she met Joseph Smith, Senior, at Tunbridge, Vermont.
- e. January 24, 1796, she married Joseph Smith, Senior, at Tunbridge, Vermont.
- f. Thus were the Smith and Mack families brought together and thus did the Lord unite Lucy Mack with Joseph Smith, Senior, who were to become the parents of Joseph Smith, the prophet.

Lesson Enrichment: "In 1776, I enlisted in the service of my country, and was for a considerable length of time in the land forces, after which I went with my two sons, Jason and Stephen, on a privateering expedition, commanded by Captain Havens. Soon after we set sail, we were driven upon Horseneck. We succeeded, however, in getting some of our guns on shore, and bringing them to bear upon the enemy, so as to exchange many shots with them; yet they cut away our rigging, and left our vessel much shattered.

"We then hauled off, and cast anchor; but in a short time we espied two row-  
(Continued on page 739)

# PRIMARY DEPARTMENT

*General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Ciaque*

## LESSONS FOR FEBRUARY, 1930

Ages 7, 8 and 9.

### Teachers' Preview Questions.

1. Elijah is called a "restorer" by the Prophet Joseph Smith, Why is this very appropriate?
2. In what respect was Baal worship inferior to the worship of Jehovah?
3. Why did some of the Jews think that John the Baptist was Elijah come back to earth?  
(See 2 Kings 1:8; John 1:21)
4. Elijah has returned twice to this earth since his translation. State what he did on each occasion.
5. Elijah's methods were generally violent. Why were such methods necessary in his time?

### Two Important New Books

"The Bible Primer—Old Testament" and "The Bible Primer—New Testament" may now be had at the Deseret Book Store at 75c the volume. Every Primary teacher in the Church would do well to get them. They are beautifully illustrated. The stories are not to replace those of the leaflet, and should not be used in class work. Teachers should preferably clip the pictures and mount them on cardboard. They are a really wonderful group of pictures.

First Sunday, February 2, 1930.

Lesson 52. Fire from Heaven.

Text: I Kings 18: 140.

Reference: Sunday School Lessons, Leaflet No. 52.

Objective: To him that believeth, all things are possible.

Memory Gem: The Lord is my refuge and strength, a very present help in trouble. (Psalms 46:1.)

Songs: "I Do Believe" (June Juvenile 1921) "There Is Something That Even a Child Can Do" (Thomassen Kindergarten & Primary Songs.)

Pictures: "Fire from Heaven."

Organization of Material:

I. Elijah goes to King Ahab.

a. At the command of the Lord. Faith exercised.

b. He meets Obediah. Their conversation.

c. He visits with the king who came to meet him.

II. The Test of Strength.

a. All Israel gather together.

1. At the request of Elijah.

2. To find out the true God.

b. Baal's prophets call for assistance.

c. Elijah pleads with the Lord.

d. Fire consumes the offering.

Point of Contact: Once there was a very small engine that had many difficult things to do. One of these things was to pull a train of cars up a steep hill. Instead of thinking to itself, "Oh, I am too little, I can't do that," it said, "I think I can." Then it started to move slowly, saying in engine fashion, "I—think—I—can! I—think—I—can." The more it tugged, the faster it moved until it was saying "I—think—I—can! I—think—I—can!" When a great engine saw how hard it was working, the big engine gave it a lift and away it went saying, "I think I can, I think I can, I think I can!" Soon it reached the top of the hill and it chugged away smilingly saying, "I thought I could! I thought I could! I thought I could!" And so can we all, if we only try. In our lesson today we are going to talk about a man who believed he could and who believed God would help him. (Then tell the story of Fire from Heaven)

Questions and Application: After there had been a famine in the land for three years, there was very little grass for the animals or food for the people. All this while King Ahab felt that Elijah was responsible, in a way, for their terrible suffering, so how do you suppose he felt toward Elijah? Where had Elijah been keeping himself? But what did the Lord finally tell him to do? In whom did he put his trust as he went to see King Ahab? What did he have way deep in his soul that made him brave enough to think that God would send fire from heaven to burn his sacrifice? When we are given difficult things to do what must we have? Name some difficult things girls and boys of our age have to do. What one thing may we do night and morning, every day, that will help us to keep "tuned in" with the Lord? Then what words shall we say to ourselves as we start out to do these difficult things?

Second Sunday, February 9, 1930.

Lesson 53. Elijah Blessed and Comforted.

Text: I Kings 18:41-46; 19:1-19.



ELIJAH FED BY THE RAVENS



Reference: Sunday School Lessons No. 53.

Objective: To him that believeth, all things are possible.

Memory Gem: "Look unto me in every thought; doubt not, fear not." (Doc. & Cov. 6-26.)

Songs: "In the Sky Above us" (Hollis Dann Book I)

Pictures: See picture opposite; also pictures in October Juvenile Instructor.

Organization of Material:

I. Elijah Predicts Rain.

a. He sends Ahab "to eat and to drink."

b. He himself pleads with the Lord for rain.

c. His servant sent seven times to look for clouds.

He finally warns Ahab to return home. "Lest the rain hinder his journey."

II. He Precedes Ahab to his Palace.

a. Ahab goes in his chariot.

b. Elijah, by the power of God, runs before him.

c. The effect upon Jezebel. Her threat.

III. Being Discouraged, He is comforted by God.

a. He requests that he might die.

b. An angel brings him food.

c. He retires to the Mount of God.

d. Is given a new mission.

His courage renewed.

Point of Contact: A good approach might be to talk a bit about the bulbs and the grasses that are underneath the snow. Find out from the children why they are not all frozen. What are they doing way down underneath their blankets of snow and leaves and inside of their brown coats? What are they getting ready for? When the rain starts tapping on the ground and the sunshine commences calling them what will they say to themselves? Suppose each one said, "I can't move, I'm too tired," what would the fields and the hills look like next month? But flowers and grasses are clever like bright boys and girls, they believe they can do things, so they say "We can! We're coming! Watch us grow!"

"Awake," says the sunshine,

"Tis time to get up,

Awake pretty daisy and sweet buttercup. Why, you've been sleeping the whole winter long;

Hark! Hark! don't you hear?

'Tis the blue bird's first song."

Questions and Application: After all the people had said "The Lord, He is our God," Elijah thought that it was time that they had food to eat. So what did he do? Then he sent his servant to see

if there were any clouds in the sky. But the servant said "There are none." Then what did Elijah do again? How many times did Elijah send his servant to look for clouds? Why did he keep sending him again and again? Who helped Elijah run before the king's chariot? Who brought him food when he was hungry? Who blessed him when he was discouraged? Suppose we are sad, whom have we to help us? When can we expect Him to help us again? What kind of things shall we do each day so we may keep "tuned in" with Our Heavenly Father? Even though it is cold outdoors and it might be easier to remain at home on Sunday morning, what shall we say to ourselves?

"Look unto me in every thought, doubt not, fear not." Doc. and Cov. 6:36.

Third Sunday, February 26, 1930.

Lesson 54. The Calling of Elisha.

Text: I Kings 19:19-21.

Reference: Sunday School Lessons Leaflet No. 54.

Objective: To him that believeth, all things are possible.

Memory Gem: "The Lord is my helper, and I will not fear what men shall do unto me." Heb. 13:6.

Songs: "Dare to do Right" (Primary Song Book)

Organization of Material:

I. Elijah chooses Elisha.

a. In obedience to a command from the Lord.

b. He calls him from his work in the fields.

c. Elisha accepts the call. His implicit trust.

II. Elisha gives a Farewell Feast.

a. To his family and his friends. As was the custom.

b. He tells them of his new mission.

c. He follows Elijah.

Lesson Enrichment: Point of contact: Talk with the children about some of the positions to which children are called. Sometimes they are asked to be leaders of the lines of children as they pass into the school room. Sometimes they are asked to prepare and pass the handwork for the day. In Sunday School they are often asked to take care of the door during prayer, to be ushers or to sit on the end of the bench and tell strange folks where to go. Why does the teacher choose a certain child to prepare and pass the handwork? What qualities must a boy or girl possess who is chosen to lead the class in a march or a drill or in singing a song? So it is at home when mother asks us to take her place as housekeeper during her absence, she

knows we can do that particular thing well or she would not ask us. When the Lord told Elijah that he was to call a certain man Elisha to be a prophet of God, He knew that Elisha was able to be a prophet. Of course there was one characteristic or quality or power which He expected him to use day and night, always and always. As we listen to the story let us see if we can tell what it was.

**Questions and Application:** When Elijah put his mantle on Elisha as he was ploughing in the field, what new feeling came to Elisha? What caused him to say to Elijah, "Pray let me kiss my father and my mother first and then I will follow thee." It is an out-of-the-ordinary thing for a man to leave the work he has done all his life to burn his tools that he has struggled to pay for or to make and go at the call of another man. Why do you suppose Elisha did this thing? What do our missionary boys have in their hearts when they leave their homes and their jobs and answer a call on a mission? To what little missions are boys and girls of our church called? Even a seven year old child who walks into a Sunday School on Sunday morning has several special duties. One is to remember that he is entering the House of God. How will he conduct himself then? As the Sacrament is passed, what will a child do who really believes in the Lord?

**Fourth Sunday, February 23, 1930.**

#### Lesson 55. Elijah Taken to Heaven by a Whirlwind.

**Text:** II Kings 2:1-16.

**Reference:** Sunday School Lessons No. 55.

**Objective:** To him that believeth, all things are possible.

**Memory Gem:** "According to men's faith, it shall be done unto them."

**Songs:** "Shine On", (Deseret S. S. Songs)

**Pictures:** "Chariot of Fire" (Bible and Church History Stories—Primary Dept.)

**Organization of Material:**

- I. Elijah tries to say Farewell to Elisha.
  - a. He knew his days on earth were numbered.
  - b. He urges Elisha to leave him. Elisha's fidelity.
  - c. They cross the river Jordan on dry ground.
- II. Elijah taken in a chariot of fire.
  - a. As the two friends talked together.

- b. Elijah enters the chariot.
- c. Elisha sees him as he goes to heaven. His wish granted.
- d. Elisha's grief.
- e. Elisha takes Elijah's mantle as it falls.

#### III. Elisha acknowledged as Elijah's Successor.

- a. By the schools of the prophets.
- b. Because he performed the same miracles that Elijah did.
  1. With Elijah's mantle he divides the Jordan.
  2. Walks back again on dry ground.

**Lesson Enrichment:** To assist the children to understand this lesson, it may be well to precede it with a few words about a whirlwind and a chariot of fire. Find out from them what a whirlwind is. See if any one can explain why we have such a wind and if we can tell when one is coming. You will find that the children will undoubtedly not know just how they act or when one is coming. Explain to them that there are many things in this world which we do not wholly understand and there are many things which happen that we have no idea are going to happen. But the Lord understands all these things, and He can use them as He wishes. When we speak of fire we generally think of it as burning; as something dangerous from which we will keep a safe distance away. In our story today we hear of a good man having a ride in a chariot of fire. Now we may not understand just how it was done but such a thing is possible. Why? This chariot was taken up in a whirlwind. We can see how that is possible because we have heard of very bad storms in which whole houses have been taken up in whirlwinds.

**Questions and Application:** How did Elijah and Elisha cross the river Jordan? With whose mantle did they strike the waters? And what happened? Then when Elisha went to return after Elijah had gone into heaven how did he cross the river Jordan? By whose power were the waters divided? Why did the young men who were studying to be prophets, think Elisha was now their leader prophet? What men in our church today, have the power to bless people? When do we call upon them to come to our homes to bless us? What makes us think that they can bless us? Tell about some people you know who have been healed by the power of God. In the Doctrine and Covenants, the Lord says this, "According to men's faith it shall be done unto them. (Sec. 52:20.)"

# KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Witbeck

## LESSONS FOR FEBRUARY

Ages 4, 5 and 6

First Sunday, February 2, 1930

### A Picture Lesson

Between the two incidents, "Jesus in the Temple" (which we used last Sunday) and "The Baptism of Jesus" (which we will use next Sunday). Jesus grew to manhood and did many kind acts to His fellowmen. So it is suggested that we use the picture, "The Savior Healing Bartimaeus," and let the children tell us the story it tells them. (This picture is found in "The Juvenile Instructor," April, 1929, page 186. The story of the picture is told on page 187.) Ask the children if they think Jesus might be in this picture. Which one is He? Why has one man his eyes closed? What seems to be wrong with them? Why has he a staff while the other men have not? What might this man be asking of Jesus? What does Jesus seem to be about to do? Notice the other people interested in Jesus.

A picture of Abraham Lincoln, whose birthday occurs this month, may also be shown, and give the children an opportunity to tell a kindness story which they have heard about Abraham Lincoln. If they have none to tell, the teacher will tell one of the many kindness stories which are told about Abraham Lincoln.

### Rescue of the Birds.

Once while riding through the country with some friends, Abraham Lincoln was missed from the party and the men saw him walking toward a thicket of wild plum trees, where all had stopped a short time before to water their horses.

"What is he doing?" asked one of the men.

"When I saw him last," answered another, he had caught two young birds that the wind had blown out of their nest and was hunting for the nest to put them back again."

As Lincoln joined them, the men teased him because of his tender-heartedness, and he said:

"I could not have gone to sleep this night unless I had taken those little, helpless birds to their mother."

### His Kindness to a Little Girl

One day, as Lincoln was passing a

corner store, he noticed a little girl who stood beside a trunk and she was crying bitterly. He stopped to learn what was wrong and she told him that she was going to visit her grandmother in the next town. A man in a wagon was to take her there and either the man had gone without her or broken his promise, for he should have called at the corner one hour ago.

"Don't you cry about that," was his cheering reply. "Just come along with me and I'll see that you get to your grandmother's all right."

Lifting the trunk upon his shoulder and taking the little girl by the hand, he went through the streets of the town, a half-mile to the railroad station, put her and her trunk on the train, paid for her ticket, and sent her on to her grandmother with happiness in her heart and in his.

Tell both of these stories today.  
Show pictures of Lincoln.

(In schools outside of the United States, other great national characters may be selected and stories told about them.)

Since children of this age enjoy a retold story as much if not more than a new one we suggest that the story, "A Pie That Grew," which was told in November ("Juvenile Instructor," Sept., 1929, page 547) be told again by the teacher and her children together.

### Gem:

Are you awfully tired with play, little girl (little boy)?

Weary, discouraged and sick?

I'll tell you the loveliest game in the world,  
Do something for somebody, quick.

**Rest Exercises:** During the periods of this month use as rest exercises some of the following activities. Let the children play they are birds flying. They may stand by their seats and move their arms in quiet bird-like fashion. The activity suggested last month may be used again, such as shoveling snow, sweeping walks, imitating snowflakes falling, etc. Use some of the motion songs which the children choose.

### Songs for the Month:

"Dearest Jesus," Frances K. Thomassen's Kindergarten and Primary Songs.  
"The Flag," Kindergarten and Primary Songs.



Wegberg

THE BAPTISM OF JESUS



## Second Sunday, February 9, 1930

## Lesson 41. The Baptism of Jesus.

Text: "Sunday Morning in the Kindergarten," Lesson 41; Matt. 3; Mark 1:1-11; Luke 3:1-22; John 1:6-34.

Helps: "Jesus the Christ," pp. 121-127.

Objective: Baptism by immersion is essential to salvation.

## Organization of Material:

- I. John the Baptist Preaches in the Wilderness.
  - a. His life and general mission.
  - b. He preaches repentance by the River Jordan.
  - c. Many are baptized by him.
  - d. He foretells the mission of one greater than he.
- II. Jesus Comes to be Baptized by Him.
  - a. He comes from Galilee. His request.
  - b. John's answer to Jesus' request.
  - c. Jesus is baptized in accordance with God's plan. By immersion.
- III. The Lord Manifests His Approval.
  - a. The heavens were opened to Jesus.
    1. The Spirit of God descends.
    2. A voice says, "This is my beloved Son."

Lesson Enrichment: Point of Contact: Suppose we commence our lesson by helping the children to feel that there are some things which we must do. When little folks get up in the morning what do they generally do to their hands before they eat breakfast? What color is the soap with which you wash your hands? What else do you wash in the morning besides your hands? Before mother will let you eat your dinner, what must you do with your hands? Why do you wash your hands before you eat? The other day there was a little girl who didn't want to wash her hands and her mama said, "Well, I'm sorry, but only little folks with clean hands may sit around our table with our family." So of course the little girl went and washed her hands, because she was hungry and she wanted to eat with the family. Afterwards she was glad she did, because her family had a real feast that day. They had chicken and ice cream and cake, as well as many other good things.

Our Heavenly Father invites all of us to come and eat with Him at his table every day, only His feast is a feast of good things to learn and to do. And He does as our mother does, too. He tells us that we must be clean first, before He will let us belong to His Church.

Everybody who belongs to our Heavenly Father's Church, to His real family, must be baptized first. And what do we mean by being baptized? Even Jesus felt that He must be baptized.

Then tell the story of the Baptism of Jesus. Show the picture on the opposite page, pointing out the details—the Jordan, the immersion, the dove, etc.

## Questions—Application:

When John the Baptist saw Jesus he knew that Jesus was a greater man than he was, so he said, "I should really be baptized by thee, and comest thou to me?" But what did Jesus tell him? Jesus understood that everybody who belonged to our Heavenly Father's real family, His Church, must be baptized, so He waited His turn, and then what happened? How was Jesus baptized? How was your brother or your cousin baptized? When may you be baptized? And how would you like it to be done?

## Third Sunday, February 16, 1930

## Lesson 42. Jesus and Nicodemus.

Text: "Sunday Morning in the Kindergarten," Lesson 42; John 3:1-13.

Helps: "Jesus the Christ," pp. 158-163.

Objective: Baptism by immersion is essential to salvation.

## Organization of Material:

- I. Jesus Teaches the People.
  - a. In the Temple.
  - b. Along the highways.
  - c. He heals the sick, is kind to the poor. (See picture used on the first Sunday of the month.)
- II. Nicodemus, In Search of Truth.
  - a. He is a ruler among the Jews.
  - b. He learns of Jesus and His good work.
  - c. He comes by night.
- III. Jesus Tells Him What to Do.
  - a. In order to enter the kingdom of God.
    1. To be baptized by immersion.
    2. To receive the Holy Ghost.

Lesson Enrichment: Point of Contact: The other day Betty came home and said, "Mother, I'm invited to a party—a birthday party. Susan asked me to come to her house tomorrow." Now Betty was only a little girl, five years old, and her mama wanted to be sure that she really had been invited. So she said, "Who was it that asked you to come?" "It was Susan," replied Betty. Then mother asked, "Did she give you a little card, an invitation saying on it, 'Come to my party tomorrow at three?'" And Betty

said, "No, mama, she didn't." Mother looked puzzled. She knew that little girls can't go to parties unless they receive an invitation. Then she asked: "Did some of the other girls receive a pretty little card saying that?" "Yes," said Betty, "But Susan told me to come, too, and I want to go." "Well, we'll wait a little while and think about it," said mother.

Just as Betty was going to bed that night, the telephone rang and a gentleman's voice said: "Is this Betty's mother?" And Betty's mother said "Yes, it is." And the voice said, "I am Dr. White, Susan's father, and I would like to know if your little girl may come to Susan's party tomorrow at three. Susan had a little invitation for her but she lost it on her way to kindergarten this morning and we wanted to be sure that Betty understood." "Thank you," said Betty's mother, "Our little girl will be happy to come." "All right," said Dr. White, "we will look for her." And now that Betty had an invitation where do you think she went?

Our story today tells about a very nice gentleman who wanted to be sure he knew how to belong to our Heavenly Father's family, to His Church, so He came to Jesus to ask the way.

Application: What did Jesus tell Nicodemus he must do to enter our Heavenly Father's kingdom, His Church? Before our names go on the Bishop's big book as members of our Church what must we do? Who baptizes us? Where does he do it? How does he do it? How old must we be before we can ask to be baptized?

Assignment: Before the children go home the teacher may show them some of the pictures of animals which she has cut out of newspapers or old magazines and suggest that they cut some out this week for themselves and bring them next Sunday.

Fourth Sunday, February 23, 1930

Lesson 43. Tim Leachy and His Dog.

Text: "Sunday Morning in the Kindergarten." Lesson 43.

Objective: Kindness to our animal

friends should be a pleasure as well as a duty.

Organization of Material:

- I. Tim Leachy Finds a Dog.
  - a. Tim lived with his aunt.  
She took him daily to her fruit stand.
  - b. Tige finds a home with them.
    1. Tim shares his scanty meal with the dog.
    2. He becomes Tim's constant companion.
  - c. The three spend happy evenings together.
- II. His Aunt Goes to the Hospital.
  - a. To recover from illness.
  - b. Tim remains at home with Tige. Neighbors are kind to them.
  - c. A stranger offers assistance.  
For Tim but not for Tige.
- III. Tim is Reunited with Tige.
  - a. He goes to a new home.
    1. To a comfortable, lovely place.
    2. He receives kind treatment from the boys.
    3. His great sorrow.
  - b. A lady offers to pay Tige's room and board.
  - c. Tige is brought to the boy's home.  
He brings joy to all.

Lesson Enrichment: Point of Contact: Use the approach of the lesson as suggested in our text book, "Sunday Morning in the Kindergarten." (A picture like the one suggested for use may be found in the "Juvenile Instructor," Aug., 1929, page 447. See also picture in this issue, page 738.)

Questions—Application: What do the birds eat at this time of year? What may we do to help them get something to eat? How often do dogs need a drink of water? How can we help them get clean water to drink? How often should your dog be fed? Should he be fed regularly or just once in a while when you think of it? Why? Great care should be taken to smash in the tops of tin cans which we put in our garbage pails, because cats often get their heads into such cans in search of food and they suffer greatly sometimes before they can get them out.

## The Greatest Asset

"America's greatest asset is her young people. Your greatest asset is your children. If you have no children of your own then become interested in the children of others. I say this because, whether or not you have children, you must turn your property over to the next generation."—Roger W. Babson.



Guy E. Stephenson, Jr.

This talented youth, of Hayden, Arizona, passed away August 3rd of this year. He was pianist for Hayden Branch and Sunday School since he was nine years old; was an Eagle Scout and had 32 merit badges; occupied many positions of honor among the young people of Arizona; was a faithful Latter-day Saint; honored the Priesthood which he held; strictly obeyed the Word of Wisdom; paid an honest tithe and observed the Sabbath Day; had been baptized in the Temple for some of his dead relatives; lived a clean honest life; honored his parents and showed great love and affection for them. A noble record had this fine young Sunday School worker.

### I Shall Not Cry Return

I shall not cry return, return,  
Nor weep my years away;  
But just as long as sunsets burn,  
And dawns make no delay,  
I shall be lonesome, I shall miss  
Your hand, your voice, your smile,  
your kiss.

Not often shall I speak your name,  
For what would strangers care  
That once a sudden tempest came  
And swept my garden bare.  
And then you passed, and in your place  
Stood Silence, with her lifted face.

Not always shall this parting be,  
For though I travel slow,  
I, too, may claim eternity,  
And find the way you go.  
And so I do my task and wait  
The opening of the outer gate.

—Selected.



JULIA SHAFFER

Miss Shaffer, a member of the Preston Sixth Ward Sunday School, Franklin Stake, has not missed a session in nearly eight years and has, during that time, been 100 percent prepared on the concert recitation and sacrament gen.



Photo by H. Armstrong Roberts

**TIM LEACHY FEEDS TIGE'S FRIENDS**  
(For Kindergarten lesson page 736)



## The Christmas Class

By *Claudia May Ferrin*

(Six speaking parts, one of these in unison. Costumes, or tokens suggesting the "four corners of the earth," may be used.)

North: "You've been sending such strange messages to the people of my country. With ice and snow everywhere, it seems each brings us a bit of summer as a special favor. How is it you are so cheery when you speak of Christmas?"

Miss Sunday School: "The first Christmas was just like that. The angels sang their message to the shepherds, and when the Christmas child grew up he told every day the story of good will. Everyone who hears and understands wants to go do the very same thing."

East: "My people enjoy strange tales, but are not sure that what they

tell can be proven true. You seem so confident of what you say."

South: "There is a light goes with your story that is brighter than the sunshine itself."

Miss Sunday School: "This light you speak of was given the world when He was born. It will clear the way for everyone who learns the real meaning of his coming here to live awhile."

West: "If it can tame the savage and humble the rulers of earth it must be a gleam from a country where fear is not known. I wish it might reach my homeland, and establish the peace you say goes with it."

Miss Sunday School: "If all who join our class will be sure to tell this story every day, it will help make a Christmas that shall last the year round."

## Church History Department

(Continued from Page 728)

galleys, two sloops, and two schooners. We quickly weighed anchor, and hauled to shore again, and had barely time to post four cannon in a position in which they could be used, before a sanguinary contest commenced. The balls from the enemy's guns tore up the ground, cutting asunder the saplings in every direction. One of the row-galleys went round a point of land with the view of hemming us in, but we killed forty of their men with our small arms, which caused the enemy to abandon their purpose.

'My son Stephen, in company with the cabin boys, was sent to a house not far from the shore, with a wounded man. Just as they entered the house, an eighteen-pounder followed them. A woman was engaged in frying cakes at the time, and being somewhat alarmed, she concluded to retire into the cellar, saying as she left, that the boys might have the cakes, as she was going below.

'The boys were highly delighted at this, and they went to work cooking, and feasting upon the lady's sweet-cakes, while the artillery of the contending

armies was thundering in their ears, dealing out death and destruction on every hand. At the head of this party of boys was Stephen Mack, my second son, a bold and fearless stripling of fourteen.

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'When hostilities had ceased, and peace and tranquility were again restored, we freighted a vessel for Liverpool. Selling both ship and cargo in this place, we embarked on board Captain Foster's vessel, which I afterwards purchased; but, in consequence of storms and wrecks, I was compelled to sell her, and was left completely destitute.

'I struggled a little longer to obtain property, in making adventures, then returned to my family, after an absence of four years, about penniless. After this, I determined to follow phantoms no longer, but devote the rest of my life to the service of God, and my family.' (From Solomon Mack's Journal) Joseph Smith and His Progenitors, pp. 7-9.

Application: Let us be obedient to the instructions of those who are in authority over us, for the Lord has chosen them,



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

## Two and a Half Minute Addresses

The budget box this month will be filled with some of the two-and-a-half-minute addresses made by our boys and girls in our Sunday Schools, and forwarded to the editor by ward superintendents. All whose talks are printed will receive the usual book prizes.

—Budget Box Editor.

### Why I Believe I should be Loyal to the Church Leaders

(Address by Melvin Griffith, age 9, Brigham City, First Ward, Box Elder Stake.)

Our leaders are men and women who give their time to help us learn how to live good lives.

In our Sunday School class we studied about the early leaders of the Church. They did many things to help in the building up of the Church. Many of them left comfortable homes in other countries to come to Utah. They traveled hundreds of miles to find a home in the mountains where we now live. These men and women made it possible for us to have the nice homes we now have.

Our leaders today are doing the work needed to carry on the work they started. In Sunday School our teachers teach us the Gospel. All the other officers do their part to make Sunday School pleasant.

For these things we should be loyal to our leaders. We should be at Sunday School each Sunday morning. We should be quiet and pleasant in our classes. If we do this we will all be better and happier.

### Why I Believe That Faith in God is the Real Basis of Life

(Two and a half minute address by Dixie Mangum, Long Beach, California.)

Faith is the real incentive and moving power to all action. We must have faith in our ability to accomplish any given task if we are to succeed in the endeavor.

Without faith in God we would have but little faith in our fellowmen, and it is only through cooperative faith that mankind may be saved.

Through all the ages faith in a higher power has been a natural instinct. It was this faith coupled with a belief in God's existence and a knowledge of His character that enabled the ancient saints to endure their sore afflictions, taking joyfully the spoiling of their goods and even the loss of life itself. It was this faith by which they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, escaped from the edge of the sword, and out of weakness were made strong."

It was through faith in God that Joseph Smith received his glorious vision of God the Father and His Son Jesus Christ. It was also through faith that he received

the gold plates on which were engraven the history and Scriptures of the Nephites, and by faith he translated them into the English language. It was through faith in a higher power that the Saints endured the persecutions heaped upon them, and enabled them to turn a wilderness into a place of beauty.

Knowledge is obtained through faith in God. This knowledge occupies an important place in religion, for it is that knowledge alone that will enable man to endure the trials that ever have and ever will beset him in our present state.



BY DOROTHY POMEROY

246 W. 1st Avenue

Age 12 Mesa, Ariz.

How I Can Best Observe the Commandment, To Love My Neighbor as Myself.

By Gwen Low, Lethbridge, Canada.

Age 10.

The second of the two great commandments is to love thy neighbor as thyself. Jesus also said, "love your enemies, bless them that curse you, and do good to them that hate you, pray for them that despitefully use you and persecute you." It is so easy for all of us to see the faults in others, that we cannot see in ourselves, and the Bible tells us that no one is perfect.

If we are to expect help from our

Heavenly Father we should expect to help our neighbors, for we are all His children. So in order to love our neighbor as ourself we should not speak unkindly of others. Ever be ready to help those in need, for the good we do always comes back to us in full measure.

If we will begin at home to be kind and polite it will become such a good habit that we will be sweet and considerate to all whom we meet.

The Lord loves a cheerful giver, and cheerfulness is something we can give.

Let us remember the commandment, "Love thy neighbor as thyself."

### "Why Do I Believe That I Should Honor and Obey Our Church Leaders?"

(Two and a half minute address by Nila Anderson, age 9, of First Ward Sunday School, Brigham, Utah.)

I believe that an understanding of how our leaders are chosen will help me to have greater confidence in them and it will be easier for me to obey their teachings.

As the Church of Jesus Christ of Latter-day Saints is governed by a patriarchal form of government, our leaders are chosen by the authorities of the Church and not by the people. Some may say that this would be a despotic way to govern but it differs very much from a despotism, in that the people give their free will sustaining vote.

Our first president, the prophet Joseph Smith, was chosen by Jesus Christ, who personally conferred the right and keys to preside over all His work on the earth. The Prophet Joseph could not do all the work himself so he delegated part of his authority to others and thus began the need of leaders.

When leaders are needed in any office a number of names are selected by authorities directly in charge. After one of the group has been selected because of his superior qualifications, his name is recommended to the higher authorities; if he meets the approval of the higher authorities he is chosen by them and his name is presented to the members of the Church for their sustaining vote. These are some of the qualifications of leadership in the Church:

1. Spirituality.—He must show by his devotion, his belief and knowledge of things spiritual.

2. Ability.—He must be capable of doing the work for which he has been chosen.

3. Dependability.—He must be able to be relied upon under all conditions.

























4. His past record must indicate his

(Continued on page 746)

## Little Scissor-Stories



XII






THIS is a Lighthouse," said Cousin Kate, snipping and clipping with her clever . "The  stood on a pile of  by the shore. The  played about its foot, and the sea  flew around its head, and it looked far across the sea and half-way round the . Close to the  was a little , where Tom, the keeper, lived, with Mary his wife and Bell his little . All day while the  shone, Tom worked in the garden with his  and , or went out in his  to catch . And little  played with her  and her  and her pretty necklace of . But when night came, Tom climbed up and lighted the lamp in the , and little  ran out to see it shine. The light turned round and round and shone like a great  in the dark, and far away the  saw it and knew where the sharp  were and which way to steer. 'A wonderful thing is the !' said the little candle on the shelf. This is














the little Candle on the ,” said Cousin Kate, clipping and snipping with her clever .



“‘The  looks half way round the ,’ said the , ‘and everybody looks at it.








The  shines with its great  and shows the  where to go.

But I stand here with the  and the , and what good can I do with my little ?’ So the  fretted and was sad.



But one night Little  lost her pretty necklace of .


‘I must have lost it in the garden,’ she said, ‘when I was playing with my  and .

Then Mary took the  from the  and went out in the garden, and lo, in a dark corner under a ,

she spied the necklace of  ! ‘There!’ said the .

‘I could not save the  at sea, but neither could the  find the necklace of .

The  shines its best with its great , and I will shine my best with my little

, and we will both do

all the good we can!’ So the little candle stood on the shelf and was glad when it remembered.”





### Spring Training

Did you miss that train, sir?" asked the porter.

"No! I didn't like the looks of it, so I chased it out of the station."

### Oh Louise! How Could You!

Sam: "Once I loved a girl and she made a fool out of me."

Louise: "It just goes to show what a lasting impression some girls make."

### Precept vs. Practice

Football Coach (to players): "Remember that football develops individuality, initiative, leadership. Now get in there and do exactly as I tell you."

### Smart Little Clarence

Little Clarence: "Pa, that man going yonder can't hear it thunder."

Mr. Callipers: "Is he deaf?"

Little Clarence: "No, sir; it isn't thundering."

### Language Lessons

Ikey and Izzy were separating, when Ikey said:

"Au revoir."

"Vat's dat?" said Izzy.

"Dat's goodbye in French."

"Vell," said Izzy, "carbolic acid."

"Vats dat?" asked Ikey.

"Dat's goodbye in any lengvidge."

### His Hard Luck

The ferry was only a few feet out from the wharf when there was a great commotion on the dock. A man rushed madly through the crowd. Without pausing in his stride he flung his grips aboard, and took a flying leap for the boat. He slipped and started to fall into the water, but grasped a rail and with the help of deck hands, scrambled to the deck in safety.

"Good," he gasped. "Another second and I would have missed her."

"Missed her?" returned an astonished passenger. Why, the ferry's just coming in."

### A Little at a Time

Bill: "I got my whiskers on the installment plan."

Rob: "The installment plan?"

Bill: "Yes, a little down each week."

### Progressive

Real-estate agent: "Well, what do you think of our little city?"

Prospect: "I'll tell you, brother; this is the first cemetery I ever saw with lights."

—Alfred Littman.

### Might Beat the 100-yard Dash Record

Man—Able-bodied man of strong will power wanted to take care of large, savage lion; must be fond of animals and a good runner.—Ad in the Washington Star, a yellowed clipping of uncertain age.

### Genuine Antiques

A certain small restaurant was kept by a man who prided himself of his cooking. He was amazed to hear a young salesman criticize a pie, one day.

'Pie, young feller? Why, I made pies before you were born.'

"O. K. But why sell 'em now?"

### Best for Seasickness

The late Dr. Heber John Richards was asked (before prohibition) by a friend who contemplated a trip abroad, what he should take for sea-sickness.

"Champagne," answered the doctor.

"Champagne!" cried his friend, "Will that do any good?"

"No," responded the doctor, "but it tastes better coming up than anything I know."

### Isn't She Mean?

"What is the matter?" asked the mother of a six-year-old girl as she came home almost in tears after her first day in school.

"I don't like the teacher," she said.

"Why, you hardly know her. What has she done to you?"

"When I went in, she said, 'You sit here for the present,' but she never brought it."

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## Two and a Half Minute Addresses

(Continued from page 741)

fitness for the position. There is a checking up system in the Church that strengthens the organization very much. The General Authorities keep a constant check on the stakes, the stake authorities on the wards; the Bishopsrics on each organization; so that no matter how great or small the office there is someone whose duty it is to check up to see that the work is done in good order.

With an understanding of how our leaders are chosen, their qualifications and the Church system of checking up, we may have full confidence in honoring them and obeying their teachings.



BY ELSIE FAY TERRY  
Route 1, Box 130  
Roseville, Calif.

### Why We Are Here In Mortality

We know that we were with God in the beginning when He laid the plans for this earth, and that He had a purpose in permitting us to come down here.

The primary object of man's existence on this earth is to gain a body of flesh and bones, for without it, he can by no means progress on into eternal worlds. He must know the difference between good and evil. After Adam ate of the fruit of the tree of knowledge of good and evil, God said that man was like Him, for man then knew the difference between good and evil.

Man must also taste the bitter to fully enjoy the sweet. Also he must feel the effects of pain and sickness before he can appreciate perfect health. He must feel the power and influence of death before he can understand God's great blessing of progression throughout Eternity. Sin must also be comprehended, for every man must learn to overcome it.

Now there are certain ordinances which must be performed while man is on this earth. Baptism for the remission of sins and eternal marriage can be performed only while we are in this, our second estate.

Man should not be selfish, but should think of the Golden Rule, for to "Do unto others as you would have others do unto you" is the way in which man should govern himself.

We are put here on this earth to work  
(Continued on page 749)

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## for Puddings Pies and Custards **SEGO**



### CHICKEN FRICASSEE

- 1 moderate sized chicken.
- 1½ cups Sego milk diluted with
- 1 cup water
- 3 stalks celery (minced)
- 1 sweet pepper (minced)
- 1 sprigs parsley (minced)
- 1 bay leaf
- 4 tablespoons fat
- 1½ teaspoons salt
- 1 teaspoon pepper

### Cream's Rival

Dredge pieces of chicken, cut for serving, in flour; dip in undiluted Sego milk, then in ½ cup flour and ½ cup cracker meal or bread crumbs seasoned with 1 teaspoon salt and ¼ teaspoon pepper. Fry in deep baking pan or frying pan until golden brown. Add diluted milk and remaining ingredients and bake slowly until chicken is tender.

For "Chicken ala Maryland" omit the bay leaf and celery and add 6 small potatoes.



## THE IMPORTANCE OF CLASS INSTRUCTION

MADAM WILLIAMSON METHOD ENDORSED  
BY GALLI CURCI

Class instruction has assumed a definite importance in the study of music today. It is rapidly taking its place as a Major subject in the public schools and conservatories are adopting it as a regular part of the curriculum. Material for Group Teaching must cover all the fundamentals of music in a simple, concise manner, devoid of all unnecessary detail. It should be so interesting that it will stimulate a desire for further private study. Voice teaching must have as its background theoretical knowledge on general lines of musicianship. It is absolutely necessary and must be constructive.

Without the HOW and the WHY of musical construction, musical education is superficial and unbalanced. Every sincere teacher should have the study of theory go hand in hand with technical advancement so that proficiency may be synonymous with understanding. All choirs in the various churches and the glee clubs in the schools should take class lessons that they may learn the science of voice placement and gain confidence in listening to tones produced individually, also receive training on anthems they could use for regular church services or whatever the occasion demanded.

Madame Williamson will train and prepare one teacher in every city in Utah to direct and supervise the organizing of vocal class work to represent her method of teaching in classes.

Madame Williamson is open for bookings for lectures on scientific methods of voice production, class work and will assist teachers anywhere in organizing classes, teaching this late and improved method of vocal class work, which is receiving the endorsement from the great critics all over the musical world.

Supervisors, teachers and students, if you are anxious to strengthen your vocal knowledge and prestige and increase your income and enlarge your clientele, arrange to study and take a course in this line of musical endeavor. You will be amazed how much you will gain in the manifestation of increased interest from the general public of your community. Communicate for information with Madame McCune Williamson through her secretary, Miss LaVanna Lee at 607-608 Templeton Building, Salt Lake City.

### COURSES OF INSTRUCTION

Voice placement, voice building.  
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Coaching for the Teacher, on general lines of pedagogic principles.

Training for professional stage work.

Lecture class work (including discussions on Scientific Voice production, Vocal alertness, breath exhaust, interpretation and all general lines of musicianship).

### TERMS

Classes numbering 10 and over.....	\$1.00 per lesson
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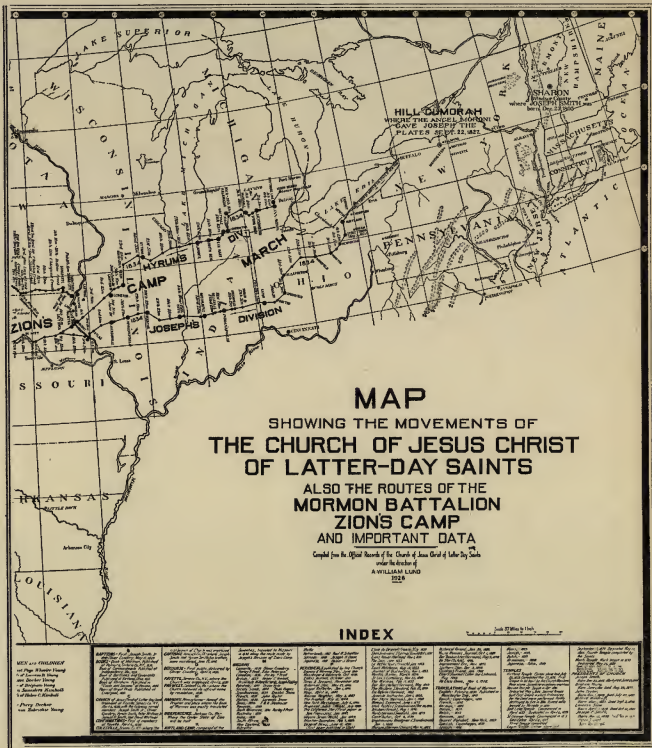
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(Continued from page 746)

out our own salvation, for nobody else can do it for us. Christ came down to redeem man from Adam's transgression, but we ourselves are the only ones who can prove our worthiness of salvation.

By living up to the ordinances of the Gospel of Jesus Christ, we prepare for ourselves glory and exaltation in the hereafter, which God gives only to the righteous. Jesus said to His Apostles: "I go to prepare a place for you, for in my Father's house are many mansions?"

After receiving baptism we open to ourselves the Gates of Heaven, and it matters not how soon we die, for on into eternity we keep progressing. But we can by no means enter that gate without first believing on Jesus Christ and also on the Holy Ghost.

And in closing, I bear you my testimony that I know that this is true, and I do it in the name of our Redeemer, Jesus Christ. Amen.

Delivered Sunday, March 24, 1929, at New London Connecticut Sunday School by Miss Winifred Rose, age 13.



Drawn by AGNES BOURNE  
39 Rockingham St. Kirkdale, Liverpool  
Age 15 England

#### Why I Believe in Prayer

(Two and a half minute address by Millie Burgi, Book of Mormon Class, Randlett, Roosevelt Stake)

"Prayer is the Soul's sincere desire, uttered or unexpressed, The motion of a hidden fire that trembles in the breast."

In habitual prayer, you will find that a state of mind is generated which will shed

(Continued on Page 750)

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(Continued from Page 749)

a holy influence over the whole character, and those temptations to which you were just yielding will vanish.

We do not have to weary the Lord with loud or long prayers, but we should go before him often and witness unto him that we remember him, and that we are willing to take upon us his holy name, keep His Commandments, work in righteousness, and that we desire His Spirit to help us. We should not pray just because of habit, for the prayer then becomes only a form without power. Neither is it acceptable to the Lord, because it is not offered from the heart.

God can hear our prayers in secret. He has said: "Ask that ye may receive; knock that it may be opened unto you; and seek that ye may find." Hence, the Lord has made it a loving duty that we should remember Him, that we should witness unto Him morning, noon and night, that we do not forget the giver of every good and perfect gift to us. It is said the resource against temptation, is prayer.

Oh, how praying rests the wear,  
Prayer will change the night to day.  
So When life gets dark and dreary,  
Don't forget to pray.

What Do I Like Best in the Character  
of Sir Wilfred Laurier

By Don Smith, Lethbridge, Canada.  
Age 11

One of the most eminent of our Canadian Statesmen, Sir Wilfred Laurier, was born 88 years ago. He became the first French Canadian premier of the Dominion, and retained that position for six years. One of his outstanding characteristics was his gift of oratory, which gave him the name of "Silver tongued Laurier." He had a remarkable power of gaining friends among both the French and British races in early confederated Canada. In international councils he was always distinguished by his ability, and by dignity of bearing. At all times he was a great force in overcoming antagonisms of race and creed and in establishing friendly relations with other nations.

Though an admirer of British institutions, Laurier was, at the same time, an ardent Canadian. There was no man that worked more nobly than he for the growth of a strong national spirit in young Canada. He had many friends in both political parties, and was popular in England, France and the United States, as well as in Canada. Throughout his long term as Prime Minister, Laurier demonstrated his unusual gift of leadership, and always worked for the good of his country.

So the qualities which I like most in the character of Sir Wilfred Laurier are his power of winning friends, his gift of leadership and his sincere love of country.

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Men's New Style, Med. Wt. Part Wool,  
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92 Ribbed Light Wt.....	\$1.25
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975 Med. Heavy Wt.....	1.75
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"Bet you can't," growled Bobby.

"All right, watch me!" laughed the Hobgoblin—and then and there he heated some milk.

"Now! Magic!" announced the Hobgoblin. "It's called Instant Postum!"

And there, into the hot milk, went the Instant Postum—till the milk was a nice rich brown: "Drink that!" ordered the Hobgoblin.

And Bobby just *had* to! It just *smelled* so good and *tasted* so good, he couldn't help it!

"So long!" called the Hobgoblin. "I'll bet you'll never go without supper again!"

And sure enough, Bobby never has. For now Bobby always has had that nice, brown "magic" in his milk, so he never, never gets sent off to bed without his supper any more.

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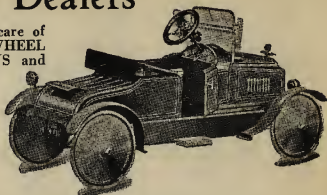
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